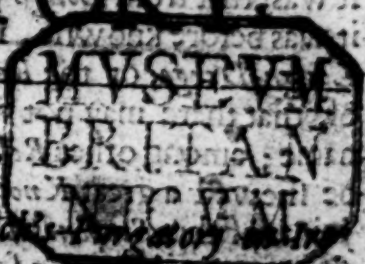




SAINT PATRICK'S PVRGATORY.



CAP. I.

1. The Description of SA. Patrick's Purgatory and the land. 2. The customes and manners of that Purgatory. 3. The author and beginning of it. 4. And why it is called a Purgatory.



IN the North edge of the Province of Ulster in Ireland, on the borders of the County of Down, there is environed with a marvellous great walle of stone and masonry, a certaine *Loch*, they tearme it, or Lake of a great compasse called *Loch Derge*; a place famous, and celebrated by the names of many at home and abroad, as that which encompasseth and compasseth within it, *that*, which is of great observation and use, I say not onely in this Kingdome of Ireland,

10 We
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Scot.

The Description of the place.

but, if reports be true, in the whole world beside, of which I have not heard.

It is a great wonder to me, that any man should think this Purgatory but a mere fiction, and that tedious tale concerning the name of *Lough-Derge*; As that neare that Lake, in the shin-bone of one that had been murdered, there was bred a *Serpent*, which did grow to an incredible greatnesse: for so must we beleeve, if it did (as they say it did) swallow downe 2410. men at once. That the *Serpent* being slaine, and his blood running into the *Lake*, the complexion of the water was changed, and continued *Red* for 48. houres; That hence it was, that from *Lough-fin*, or the *White-logh*, by which it was before knowne, it was after called, as now it is, *Lough-Derge*, or the *Red-Logh*. For confirming whereof, that there may not want something besides the bare name; among other *Reliques*, there did remain ready to be shewed a great *Knotty bone*, said to be one of the least joints of that *Serpents Tayle*. A fable I confesse not worthy to take place in a serious discourse, did I not finde it futable to those relations, we are hereafter to meet withall in our treating of this Subject, they being, I doubt not, as true, and I assure my selfe no lesse strange and monstrous than this is.

Within this *Lake* there are many small *Islands*, but two of especiall note above the rest.

The one is called the *Island of S. Avoge* or *Abheage*, wherein that *Saint* is said to be buried, or the *Island of S. Finianus*, as others would have it.

In which *Island*, there is seated a *Convent of Cannons Regular of the order of Saint Augustine*, subject to the *Abbot and Monastery of the Apostles Peter and Paul*, situate in the *Cittie*

a Divi Abheogi sepulchro venerabilis. Phil. & Suller. Patric. Decad. lib. 9. cap. 9.

b Roth. de purgatorio S. Patric. apud Thomam Mesinghamum de purgato. S. Patric. cap. 2. pag. 95. 2. l. m. 23.

c Est conven-

tus Canonicoꝝ Regularium S. Augustini, Subjectus quidem Abbati & Monasterio Apostolorum Petri & Pauli ejusdem ordinis in civitate Armachana sito: sed rari men qui in ipso loci Monachorum est Praefectus; honoratur Titulo Prioris Purgatorij, ex his monachis mutatis inter eos vicibus, solent duo semper commorari in insula Purgatorij, confirmati illis antiqua Patres spirituales ad adventantes explanandi se gratia suspiciendos & instruendos. Pet. Lamb. d. Hibern. de regno Hibern. cap. 20.

of

of Ardmagh: yet he who within the Lake is chiefe of the Monks, is honoured with the Title of Pasion of the Purgatorie: of these Monks by turnes, two are continually resident in the Island of Purgatory, to be there for the entertaining and directing of such Pilgrimes, as doe come thither to be purged. This is that which is called *Insula demoniacæ*: for so we sometimes finde it, into which S. Patrick is said to pursue those evill Spirits, which he had driven from the mountaine Chruan in Connaught, yet did they possesse one part of this Island, & of which Nicholas Harpsfeldius out of Giraldus Cambrensis, thus; 5 He (Giraldus) reporteth that in Ulster there is a famous Island in a certaine Lake, the one part whereof is pleasant and delighesfull, and much spoken of in respect of Angels and Saints there frequenting and appearing: the other part thereof being no lesse terrible, as haunted with Devils, which are there often seene, The truth whereof I leave to the Authors.

But there is nothing that doth make this place so famous, as another Island, not farre from this, being something lesse than a mile, as may be supposed from the shere, which by reason of the Cave that is in it (of which so much is spoken) is knowne by the name of S. Patrick's Purgatory. It is altogether rockie from the one end of it to the other; exactly levell it cannot be said, and yet not very uneven: no one part thereof being much higher than another. The Figure of it is Oblong, extending it selfe from South to North; unto which, the nearer it runneth, the narrower it groweth: It doth containe about halfe an Irish acre and eleven perches, in all 41. perches and one halfe in circuit, each perch being 25. feet; for this was it exactly surveyed by that truly Honourable, the Lord Dillon, Lo. Baron of Killgenny, &c. in whose presence it was measured by Anthony Lipset, whom for that purpose I brought with me into the Island, and whom I accompanied into the Cave, and the rest of the places abovesaid, as he saith he. The Mappes whereof, as it was then made, have I hereunto prefixed, acknowledging my self herein bound

^d Phil. & Sult. Patric. decad. lib. 9. cap. 9. fol. 110.

• Esse tradit in Ultoniâ insulam quandam lacu quodam insignem, cujus altera pars aspeâu pulchra, jucundaq; sit, celebrisque ob frequentiam Angelorum & Sanctorum ibi apparentium: nec minus horrendam alteram, & à demonibus infestâ; qui se ibi sæpè visibiles offerunt. Nich. Harpsfeld. Archid. Cantuar. Histor. Angl. eccles. edit. Duaci ann. 1622. in sex primis sæculis cap. 25. de Patric. &c. The Lo. Dillons description of S. Patrick's Purgatory, anno 1632.

to that Noble Lord, and his Lordships Sonne Sir *James Dillon* Knight, both curiously inquisitive in this; whose observations have been imparted unto me.

Without the compasse of *this Island*, and within the water toward the *North-east* of the land, about two yards from the shore, doe stand certaine *Rocks* or *Stones*, distant from each other, whereof two are of especiall use in this pilgrimage; The one which is the least and next the shore, is that whereon, they say, *S. Patrick* was wont to kneele one third part of the night (as he did spend one other third part in the *Cell*, which they call his *Bed*, of which after: and the other third part in the *Cave* or *Purgatorie*) In this stone, there is a *clift* or *print* reported to be made by *S. Patrick's* kneeling or standing thereupon; This, it may be, is that which *Lumbard* meaneth, (yet being mis-informed, writing by heresay, he placing it within the *Cave*, & whereas indeed there is no such thing there.

¶ *Pet. Lumbard*,
ubi supra.

The other *Stone* is much greater, further in the Lake, and covered with water, called *Lackevanny*; this is esteemed to be of that singular vertue, that the onely standing thereupon doth heale the soreness of the Pilgrimes feet occasioned by their going barefoote on *sharp Rocks* and *Stones*.

The entrance into the *Island* (for there is but one, and that about the *South-south-east* point thereof) is narrow, rockie and rugged; this they report (for there is no end of such reports) to be the guts of that great *Serpent* metamorphised into *stones*, the walking baretoot on which, and the like places, is no small part of the penance which the pilgrimes undergoe.

In this *Island* there was a little *Church* dedicated to *S. Patrick* called *Reglis*, covered with shingles, and being within the walls 40. foot long, and nine foot broad; out of this on the South side, an Arch did give entrance into a small *Chappell*, being ten foot wide, and fifteen foot long, the walls of both being two foot and a halfe thicke.

In

In the North-side of the wall, there was a Stone whereon, it is said, S. Patrick was wont to rest himselfe, being of some use in this pilgrimage, as after.

When M. Coppinger, a gentleman purposely drawne thither with the fame of the place, did view it, the Church was thus furnished; *h* At the East end with an high Altar covered with linnen, over which directly did hang the Image of our Lady with our Saviour in her armes; on the right hand did hang the picture of three Kings offering their presents to our Saviour, and on the left hand, the picture of our Saviour on the Crosse; neare the Altar upon the South side, there did stand upon the ground an old worm-eaten Image of S. Patricks; And behind the Altar on the end of the Stoneworke, another of the same fabricke, elder in shew called S. Avioge or Avogh, or Tavock, (for I suppose them all one:) And on the right hand upon the Altar stood one like the former, called S. Volustius. But all these soone vanished, not being observed of any that since that time went to see the place.

M. Coppingers description of S. Patrick's Purgatory.

On the North-side of the Church, and from it ten foot distant, appeared that, whence the Island hath the name, S. Patricks Cave, Pit or Purgatory, for by all those names it is knowne. There is another Purgatory bearing the same name, but differing from this, both in place and eminency, of which we shall have occasion hereafter to discourse: But this, of which we now treat, is that which we finde every where so highly extolled, and to be above all the monuments of Ireland, and places of note the most famous and heliest; But he that shall take notice of the face and complexion of it, shall finde nothing to be more despicable. The entrance thereinto, was without any, or very little descending; the walls thereof being built of ordinary stone, the top covered with broad stone, and overlaid with earth, being overgrowne with grasse: It was two foot and one Inch wide in most places, and three foot high, so that they are enforced to stoope that goe into it, the length was sixteene foot and one halfe, whereof right

Ex quibus celeberrimus & sanctissimus est qui Purgatorii S. Patricij locus appellatur. Lombard. ubi supra.

¹ Ut pater accedat aliquoties ad rimam quæ est in speluncæ latere, unde inclusos consolatur, præsertim si intelligat quæpiam tentatione divexari: & in latere exigua quædam rima est, juxta quam collocari solet qui ex ingredientibus tenetur ad horas canonicas recitandas
Lumbard. ubi supra.

^m *M. Coppinger*
ibid. quo supra.

ⁿ *Sir James Dillon* his description of S. Patrick's Purgatory.

forward twelve foot, and the reverse, or turning toward the Church, *four foot and one halfe*; At the corner of the said turning there was a little *Crevise*, which as it served to convey a little (and that but a very little) *light* into the *Cave*, so served it for two other uses; the one, that ¹ *The spirituall Father resorting thither might comfort those who are shut in, especially, if he understand that any of them be troubled with any temptation.* The other, that He might take his place there, who among them that are shut in, is appointed to repeat the *Canonicall houres*.

Into this *Cave*, not promiscuously, but men by themselves, and women by themselves, were admitted. The *incapacity* of which place, because it could not but hinder the dispatching of so many pilgrimes, was supplied by the erecting of a *second Cave*, the one being for men, the other for women; And thus were they to be seen, when *M. Coppinger* was in the *Island*; But this Addition seemed too much to differ from the first Institution; Therefore soone after, for avoiding of offence, *That*, of the new erection, was taken away without being observed in the after descriptions; whereof many have come to mine hands. Neither doth *M. Richard Ash* take notice of any such thing (who was in that *Island* before ^m *M. Coppinger*) he purposely going thither on his late Majesties command: yet in the *relation* given to me by *Sir James Dillon*, we find some provision intended for this inconvenience, as ⁿ *That there should be many small Cottages built, that for such as with conveniency cannot enter in the Cave, these might serve the turne.* But what effect this had taken, I doe not yet understand.

In this *Island* of *S. Patrick's Purgatory* are not very many *Trees*, on one of which (being a *Few-tree*) did hang a *Bell*, usually rung at their *Solemnities*; neither must it be imagined there being so few of them, and they in so *holie* a place, they could be there without a miracle. It is therefore fancied, that the *yea-tree* had been of long standing, but being cut downe by some wicked person, and cast in-

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to the fire, part thereof was by a devout man snatched out, and new set, which is that now extant. But this seemeth to be lately done; it not being above ten foot high, and about the thicknesse of a mans legge, which might happen by being too much scorcht with the fire; neither are the rest of any great growth.

Between the Church and the Cave there is a small rising of ground, and an *hoape of Stones*, with a little *stone-crosse*, part broken, standing therein; and on the East-end of the Church there is another *hoape*, on which there was another *crosse* made of *twigs interwoven*: This is known by the name of *S. Patrick's Altar*, on which there doth lye three peeces of a *Bell*, which they say, *S. Patrick* used to carrie in his hand. Here also was laid a certaine *Knotty-bone* of some bignesse, hollow in the midst, like to the Nave of a wheele, out of which doe issue, as it were, naturall *Spokes*. This was shewed as a great rarity, being part (as some say) of that *Serpents taile* which we have before remembred. But others would rather have it be beleevd, • That this is part of one of those *Serpents* which *S. Patrick* expelled out of Ireland; in memory whereof this is usually shewed. But I leave them to beleve either the one, or the other, as they shall finde occasion.

Toward the narrowest part of this Island, and Westward from the Church, were six Circles (as some call them) from their figure, or *Saints beds*, or *beds for penance*. These were *Mansions* (for so also are they termed) dedicated to some of the famous *Irish-Saints*; They were of *Stone*, and of a round building, being about three quarters of one yard high, having a *dore* or entrance into them; And these Cells are of severall capacities. That for *Briger* being ten foot over within the wals, *Collum-Kille* nine, *Katharine* nine, *Patrick* sixteen, *Tavock* (or *Avogh*) and *Molossny* (or *Blash*) ten, these two last *Avogh* and *Blash* are placed in one Cell, and that also joyned to that other of *S. Patrick's*. The sixth is that which is assigned to *S. Blenyn*, or (as I take it) *Brenyn*, or *S. Brendan*, which

o In cujus ejectionis memoriam ostendit in Insula nodus osseus; magnæ molis diciturq; frustum Serpentini ossis ex illo genimine virulento quod Sanctus expulerat.

D. Roth apud Th. Messingham de Purgat. S. Patricij, cap. 2. num. 30.

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is ten foot over. To this *S. Brendan*, we read a peculiar *Purgatory* to belong; of which *M. Camden* thus. *¶ Besides this of Patricks, there hath been another Purgatory of Brendan in this Island, he meaneth Ireland; But seeing I finde not the place, Take what I finde of it in this Tetrastick of * Nechams, which I reduce to this Disticke.*

¶ Preter hoc Patricij etiam aliud in hac insula Brendani Purgatorium fuit, sed cum locum non invenerim, accipe quod solum inveni Nechami de illo Tetrasticon.

** Affert esse locum solennis fama dictum, Brendano quo lux tenebris saepe micat; Purgandas animas datur hic transire per ignes ut digna facie iudicis esse queant.*

Guil. Camden. descript. Hibern. edit. 1594. pag. 671.

*For purging soules, and fitting them for Heaven,
A place by fame there is to Brendan given.*

Which not to be meant, as if it were placed in this *Island* of *S. Patricks Purgatory*, whereof we now speake, as it is plaine out of *Camdens* owne words, he not knowing where to place it; So shall we find it in a different quarter of the Kingdome, if we beleieve *Roth*, a diligent writer of this Subject, out of *Radulphus*. *¶ It is, saith he, to be in the first place observed, that amongst forraigne writers there is mention made of two Purgatories in Ireland: one is S. Patricks in the Northerne part of the Kingdome; the other S. Brendans, which Radulphus saith, is to be found in the Westerne parts of the same Kingdome. This, of these two Purgatories, together with what I shall after have occasion to adde of a third Purgatory, is to be observed, for avoiding ambiguitie I returne from whence I made this digression.*

These *Cells* or *Beds* serve for a great part of their devotions, who resort to this *Pilgrimage*, about which, and in which, there are often pacings and kneelings; to which end they are compassed with *sharpe stones* and *difficult passages* for such as goe barefoot, as all must.

In the farthest part and Northward, there are in the *Island* where it is narrowest, certaine *heapes of stones* cast together, as *Memorials* for some that have *elsewhere* been buried: trusting by the prayers and merits of those who daily

¶ Estq; ante omnia observandum apud exteros scriptores reperi mentionem duplicis in Hibernia Purgatorij: unum est S. Patricij, quod in Aquilonari parte regni positum est; Alterum S. Brendani quod in partibus occidentis ejusdem regni Radulphus haberi asserit. Roth. apud Tho. Mess. de Purgat. S. Patricij, cap. 1. pag. 91. num. 4.

daily resort to this *Purgatory* to finde some release of their paines in the other *Purgatory*.

Lastly in the *Island* are severall *Irish houses* covered with *thatch*, and but lately built: together with a foundation for a building of lime and stone: And another house for *shriving* & *confessing* of those that come thither, which is on the left hand of the entrance into the *Island*. Among these, there are *fourre places* assigned for receiving such as from the *fourre Provinces* of *Ireland*, *Leinster*, *Munster*, *Connaght* & *Ulster* resorted thither.

Thus have we the perfect *Description* of *this place*, with all therein contained, as it did stand but little before the demolishing thereof; The *Manner*, *Rites* and *Customes* of *this Pilgrimage* offer themselves next to be considered.

Wherein I shall follow those *relations* we finde set out of it, in which no great choice is to be made: onely supplying out of the *best* and *latest information* that hath come to mine hand, what shall be found not so much omitted in the other, but (it may be) rather lately added: for in severall *Ages* it hath received much alteration, as will appeare upon the comparing of them. Of the last kind, I esteeme most, of that discourse given to me by the *Right Honourable the Lord Dillon*: in the taking whereof his Lordship hath been most carefull. *The order of which Pilgrimage*, to use his owne words, *I had from the mouth of an Ancient native there, who said, he had been the guide and conductor of the Pilgrimes for many yeares*; which I the rather credit, finding it to agree with what others have reported of it, in most things. I will then begin with what hath been of old herein observed.

Sect. 2.
The manner
of the Pilgrimage.

The Lo. Dillon's description
of S. Patrick's
Purgatorie.

Anciently, if any were desirous to enter into this *Purgatory* (as *O Sullevan* observeth, in the pilgrimage of

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Principio à Pontifice vel Episcopo in cuius finibus Purgatorium continetur, illud ad eundem potestatem petit. Solet Antistes facultatem petenti aucta primum non levibus Argumentis dissuadere rei periculum proponendo, prefer- tim quod aliqui fuerint ingressi, & nunquam regressi, si autem sentit hominem inceptis constanter insistere, literas illi ad Præfectum Monasterij datur. Is autem cum non minus ab incor- pris conatur a-

The Spanish Viscount, of which after.) „ First he must have leave so to doe of the Bishop in whose Diocese the Purgatorie did stand. The Bishop useth at first with weighrie Arguments to dissuade the adventurer, setting before him the danger; and that some have gone in thither that never returned: But if he finde the man firme in his resolutions, he doth recommend him by letters to the overseer of the Purgatory. He also labourerth with the like earnestnesse to remove him, desiring him rather by some other penance to expiate his sinne. But if he be immoveable, he leadeth him into the Church, and enjoyneth the performance of his penance and prayers, during the time prefixed. Then he calleth together the Priests adjoyning, celebrating with singing and solemnitie that Masse, Requiem æternam dona ijs Domine, usually said for the dead. The Pilgrim receiveth the Sacrament of the Lords Body: He is sprinkled with Holy water, the Priests in procession singing the Letany, and the people following to the dore of the Purgatory to which he is conducted; There againe being forewarned of his danger, he is intreated not to adventure: but if he be constant, he is signed with the holy crosse, which also all the Priests together doe, and the doore being opened he is let in, and there he is left shut up and praying: The next day returning at the same houre, if opening the doore the man be found, he
 vertere exorans ut aliâ potius susceptâ pœnitentiâ peccata expiet. Sin illum à Sententiâ non potest deterrere, in templum ductum precibus & pœnitentiâ præscripto tempore facit incumbere; deinde curat finitimos sacerdotes convenire sacrum missæ quod cum illo versu, Requiem æternam dona ijs Domine, pro virâ defunctis offertur cantu & solemnitate celebrari hominem viatico Sacrosancti corporis Domini refici, Aquâ sacrâ spargi, pompa Sacerdotum canentium Litaniâs, populi sequentis ad ostium Purgatorij adduci, ubi iterum periculorum memoriam renovans, hominem rogar, ne intret, quem tamen si constantem reperit sanctissimæ crucis signo manens (quod & reliqui Sacerdotes ad unum faciunt) apperto ostio intronare, & obsecratis rursus foribus antem relinquit, postero die ad eandem horam rediens, si apertâ januâ hominem offendit, eâdem pompâ in Monasterium reducit, hospitio exceptum manet dum illi placet. Sin horâ solitâ in antro illum non convenit, animâ & corpore esse damnatum habet sibi persuasum. Phil. O Sull. hist. cathol. tom. 1. lib. 2. cap. 2.

„ is with the same solemnitie brought back to the Monaste-
 „ rie, where, while he pleaseth, he is entertained: But if at
 „ the usuall houre he be not found, then certaine it is that he
 „ is damned both body and soule; and if any such disaster
 „ doe happen, the whole religious Society doe with strict fa-
 „ sting macerate their bodies for fiftene dayes together.

Thus hath it been *Anciently*: by which it doth seeme
 that the *Resort* to this *Purgatory* was not then so fre-
 quent, and they that did come, were not so easily admit-
 ted: but by all (at the least seeming) meanes to be diver-
 ted: The contrary to both which is now practised, no
 place more frequented; and the more the welcommer,
 which being considered, and that there is much more
 stirre in these later pilgrimages than formerly had been,
 with an Addition of many more circumstances; it will be
 therefore necessarie to take a second view of the parti-
 culars.

The *time* in these later times appointed for this worke
 is the space of 9. dayes, wherein they doe prepare them-
 selves, and observe all the *Ceremonies* following:

First, the pilgrimes being *examined* and *admitted*, their
 first flight is into the Church, they being *barefoot*: and
kneeling downe before the *Altar*, they doe say a *Pater*,
Ave, and *Credo*, and *There* they *beginne* their *holy Cir-*
cuits *seven times* *within* the Church, and as oft in the
 Church-yard. At their comming out they *kisse* the
 Church-doore, so doe they the *stone-crosse* between the
 Church and the *Cave*; then † They *betake* themselves into
 the *Penitentiall mansions*, *Beds* or *Cells*, as they call them,
 of the *Saints*, which are round, every of which they *com-*
passe *seven times*, walking so many times without *bare-*
foot, and going about as oft within on their knees. Next
 goe they into the water where the *stone* standeth, where-
 on *S. Patrick* was wont to *kneele*, which they *compasse*
thrice, saying *five Paters* and *Ave's*, with one *Credo*: af-
 ter, to the other stone called *Lackevanny*, where they al-
 so say one *Pater*, *Ave* and *Credo*, of which stone and the

Si quando
 aliquid adversi
 acciderit, tota
 religiosa soci-
 etas per inte-
 gros quinde-
 cim dies Seve-
 ra jejunitate
 corpora exte-
 nuant. Rich-
 Stan. hurst. de
 vit. S. Patrici
 lib. 2. pag. 73.

¶ Sacros ob-
 eunt circuitus
 introrsum se-
 prius in ipso
 Templo, & ex-
 trorsum in co-
 miterio. Roth.
 ubi supra, cap.
 2. pag. 95. num.
 25.

† Recipunt se
 ad mansiones
 pœnitas seu le-
 ctos quos vo-
 cant, aut cellas
 pœnitentiales
 Sanctorum
 quæ in gyro
 sunt, singulas
 earum circum-
 gyant septies
 ab extra nudis
 pedibus, ab in-
 fra flexis ge-
 nibus. Ibid.

¶ Tot circuiti- vertue thereof it is said, * *That after all these goings about, and that for the most part in sharpe and rugged wayes, and comming to the Lake, they doe fixe there many times mangled, but alwayes wearied feet, on the stone covered with water; where in lesse than one quarter of an houre, while they say the Lords Prayer and the Apostles Creed, they doe finde such a refreshing and strength by reason of the stone under their feet (on which S. Patrick himselfe was said to have prayed, and in it to have left the impression of his feet) that they doe finde themselves inabled to goe those stations againe: which yet they may not doe without some time between.* After this they come out of the water and returne to the Church, where they say before the Altar, the Bedes of fiftene houres, called the Ladies Psalter: But here I had almost forgotten that which above all the rest, must not be forgotten: * *That provision must be made for the workes of Charitie, aswell as of Pietie; there are Altars to offer upon, there are Fryars to extend their benevolences unto; nay, and both in this Kingdome and elsewhere, there are Convents and Seminaries that must not be forgotten; by whose prayers a farre larger retribution and returne is expected.* This order in their pilgrimage doe they observe thrice each day, at Morning, Noone and Evening, for seven dayes together: But y *On the eight day they double their circuits, that they may satisfie for that and the next day in one; for then they are not to goe out of the Cave, much lesse to goe about as they were wont.* But if 2 *the number of Pilgrims be greater than can conveniently be dispatched; in that case, no set-day is limited for the going into the Cave, but it may be dispensed withall at the discretion of him who is the Chiefe.*

temporis spatio. Ibid. * *Sir James Dillon's description of S. Patrick's Purgatorie.*

¶ Octava die duplicant Stationes five circuitus, ut satisfaciant pro eodem & sequenti die quo ingrediendus erit puteus, neq; enim illo die putuano circumire nedum quidem exire de speculo licet. Idem. ibid. * *Quod si magna esset multitudo concurrentium peregrinorum, ut tam numerosus cœtus commodius expediri possit, visitatio putei non affigitur ad certum & statum diem, sed pro arbitrio præfecti dispensatur.* Idem ibid. cap. 2. num. 30.

And.

And as *nine dayes* is the time commonly allotted for this worke; so are there *nine persons* set out, who according to the time of their comming thither, are to goe into the *Cave* together.

In all which time of their *nine dayes pilgrimage*, they eat but once in 24. (some say 48.) houres, ^a *their diet being but oat-meale, or bread and water*; yet have they liberty to refresh themselves with the *water of the Lake*, ^b *which also is said to be of that vertue, that although thou shouldst fill thy selfe therewith, yet would it not offend thee, but is as if it had flowed from some Minerall*: And thus being tired, at night ^c *They lodge on hay or straw, without caddow, pillow, or pallet, tumbling themselves in their mantles, or wrapping their heads in their breeches, or trowes, as they call them; their lodging is in one of the cottages before mentioned,* ^d *onely That some one night of the eight, they take up one of the Saints beds, such (I suppose) as they most fancie.*

These *eight dayes* being thus spent in *praying, fasting* and *Almesdeeds*, they goe to be *shriven*, and doe *confesse* themselves on the evening of the said *eight day*, being readie the next morning early to goe into the *Cave*; when in imitation of the old custome, the *priest* laboureth to divert them from going forward; adding ^e *That already two companies have been lost, that one more must be; and warneth them to take heed it doe not light on them*: But they not being to be altered, towards the *Purgatory* or *Cave* they goe, ^f *With the Banner of the crosse carried before them*, together with other solemnities; so that it may well seeme to carrie the shew of some funerall pompe, neither indeed is it otherwise esteemed; for being ^g *were a passage to another world, and leaving this, in what Agonie doe they goe, groaning and sighing, desiring forgiveness, and forgiving all that have offended them, in* ^h *tes, in agonio positos cernere est gementes, suspirantes, veniam & pacem offerentes omnibus, & precantes sibi ignoscentes toti mundo, quicquid in se deliquisset cum singultu, fletu, lachrymis, pleriq; subeunt speluncam & occluso de foris ostio, recedunt qui comitabantur funus.* *ibid.*

^a Sir James Dillon's description of S. Patrick's Purgatorie.

^b Estq; ea istius aquæ vis, ut quantumvis ex ea te velis ingurgitare, nullum inde gravamen senties, ac si à venâ metallicâ fluerat. Roth. *ibid.*

^c Recubant in fœno & stramine sine stragulo, pulviuari, culcitra nisi vel clamide se involvant, vel femoralia capiti obliquent. *ibid.*

^d Sir James Dillon's description of S. Patrick's Purgatorie.

^e The L. O. Dillon's description of S. Patrick's Purgatory.

^f Preunte vexillo crucis. Roth. *ibid.*

^g As it is Quasi in transitu ad alium orbem & è viâ ad terminum properantes.

which

b Undè inclusis
consolatur
presertim si in-
telligat ex ijs
quempiam ter-
tatione divex-
ari. *Lumbard.*
ubi supra.

i Illicò inter-
dictum collo-
quium quod
vel propter hoc
mors traditur
irrogari. *Phil.*
O Sull. hist. Ca-
tholic. Hibern.
tom. I. lib. 2.

** Revisuntur à*
præfeto per-
elegantium &
deducuntur ad
marginem sta-
gni ubi se im-
mergunt aquis
lacustribus, &
hâc lustrati ex-
piatione veluti
novi milites
Christi è bal-
neo pœnitent-
iæ renati pur-
gatiq; progred-
iuntur ad ec-
clesiam ubi pro-
more actis Deo
gratijs pro ex-
pletâ pœnitenti-
dine renovan-

tur ad militiam Christianam intrepidè prosequendam, & ad crucem Christi gene-
rosè portandum. *Roth. ibid.* ¹ Quæ si fiat in æstate, quis nesciat quam pœnosa sit re-
clusio tam arcta, tam obscura, tam diuturna, ab æstu solis de foris, & ab intrò estu-
ante habitu se mutuo constipantium, & suffumigantium in speluncâ; Sin in Hieme
fiat quam difficilis sit immersio in aquam, ut immergas ad pœnitentiam. Et quocunq;
tempore demùm fiat, quam dura sit discalceatio, pedum cruda deambulatio in asperis
& in Cellis, petricosis Stationibus, crebra genu flexio in cellis pœnalibus, inedia
Chancunia, insomnia, &c. *Roth. ibid.*

which manner for the most part they goe into the Cave, with
sighing, weeping, and teares; and the doores being shut with-
out, they that waited on the funerall returne, saith Roth,
whom, as the most exact I could finde in this part, have I
followed.

Thus with some sprinkling of holy water are our Pil-
grimes shut up for twentie and foure houres without any
repast, or crum of comfort other than ^b some few good
words given at the Crevice (before spoken off) through
which, the Priest doth sometimes comfort them, if he finde
any of them to be troubled with Temptations: but among
themselves not a word, ⁱ for conference is prohibited, while
they are in the cave. This alone being reported to bring pre-
sent death with it, least perhaps there might be some dis-
coverie of the Imposture.

Lastly, when the 24. houres are expired, for now are we
come to the last Act, They ^k are revisited by the overseen
of the pilgrimes, by whom they are brought to the water-side:
where they duck themselves over head in that water, by
which expiation being purged as new Souldiers of Christ,
and by the bath of repentance being borne againe, they goe
into the Church, where according to the custome, they give
God thanks for the ending of their penance, being thereby re-
newed to goe forward boldly in their Christian warfare, and
conragiously to carrie the Crosse of Christ. And thus is this
great work finished.

A Pilgrimage certainly of very great solemnitie and
exceeding strictnesse; so that I can easily be induced to
credit him, who telleth us how troublesome it is: for
¹ Whether it be in Summer, who can be ignorant how tor-
menting a thing it is to be shut up so close, so obscurely, so

long,

long, and that troubled with the violent heat of the Sunne abroad, and the smothering aire of so many pressing one upon another within. If in Winter, how difficult a matter would it be to endure the ducking in the water, even to mortification? And what time soever it be, yet how painefull is the walking barefoot so many dayes, galling their feet in those rockie Cells and rough Stations, and the often kneeling in them: Their fasting, lying on the ground, dreames, and the rest; neither is that the least which he so easily passeth over, The great Fast imposed on them. If it were onely for three dayes, yet might it be ground enough to suspect what Erasmus doth (speaking of this Purgatorie) That ^m There doe not want very many at this day who descend thither, but first almost killed with three dayes fasting, least they should goe in thither with their wits about them. What then would he have said of our nine dayes fast? nay, what of fisteene dayes? for so we finde it used in the Ancienter pilgrimages, ⁿ when he perceiveth that the penitent is not with any terror to be removed, he commandeth him to keepe a spare diet for fisteene dayes. Altogether, provided that his bodie doe give way to so great abstinence. So great an abstinence is meant as may try the strength of the Body, and not simply A spare diet, of which, indeed great Fast, we have in *Jacobus de voragine* an instance, shewing it not onely ordinary, but to be by all observed, who should undergoe that Pilgrimage; his words are these, ^o Long after Patrick's death, a certaine Noble man named Nicholas, having committed many sinnes, and repenting of them, resolved to undergoe S. Patrick's Purgatory. And when he had pined himselfe for fisteene dayes, which all are wont to doe, &c. Of which we have another example in *Vincen-tius Belluacensis*, of a Knight ^p that went that pilgrimage, who was commanded to continue in fasting, praying, and confession fisteene dayes. To the same purpose also, ^q Edmund

ⁿ Non desunt etiam homines permulti qui descendunt, sed prius viduano euncti jejuni, ne sano capite ingrediantur. *Erasm. in Adag. de Ant o Tro-phon. pag. 440.*

^a Ubi penitentem nullo terrore variari perspicit ei in mandatis totos quindecim dies jejuniis vivere modo corporis infirmitas tantam in mediam patitur. *R. h. Stanbur? in vit. S. Patric. lib. 2. pag. 73.*

^o Post longum tempus mortuo Patricio, vir quidam nobilis, nomine Nicholas, qui peccata multa commiserat, cum delictorum suorum poeniteret, ut purgatorium S. Patricij sustinere vellent xv. diebus, ut omnes faciebant, se jejuniis macerasset, &c. *Jacob. de Vorag. in vit. S. Patric. in legend. 49. fol. 33.*

^p Fecit eum per quindecim dies exercitari in jejuniis, & oratione & confessione, *Vincen-t. Belluacens. speculo morali. lib. 2. distinct. 11. part. 1. pag. 133.*

^q Edmund

Hist. Ireland. lib. 1. cap. 13.

r Polychron.lib.
1. cap. 35. fol.
45. 2.

* Matth. Paris.
Histon. Angl. in
Stephan. pag.
84. & 87.

Campion the Iesuite in his *History of Ireland*. The Pilgrimage is (saith he) to beginne with prayer, fast and vigill of fifteen dayes, so long as in discretion can be indured: And yet how great soever this may seeme to be, it is notwithstanding nothing to what we finde in *Polychronicon*, written by *Ranulphus Higden* a Monke of *Chester*, and translated into English by *Iohn Trevisa*, a Priest that lived in *Edward the Thirde* time, where it is said, that he that will goe into this *Purgatory* (for of this he speaketh) shall be in prayers and fasting fifteen dayes, and after fifteen daies he shall be harseld, and led to the doore of the *Purgatory*, out of which being returned, He shall be fiftene dayes in prayers and fasting. Here we see not three dayes alone, as *Erasmus* supposed, thinking that also too long: nor thrice three, as is common in these dayes, not five times three, as formerly, but thirtie dayes; whereof fifteen before the going into the *Purgatory*: of which *Vincentius*, and the rest doe speake, and that as commonly practised; and fiftene dayes after, not unlikely also to be used at the same time, as commonly as the other: for so we see in that pilgrimage of the Knight, which is the first, of which we doe read, * who before his going in was fifteen dayes in prayer, and after he came out, He remained fifteen dayes in prayer, as we have it set out by *Matthew Paris*; under Prayer comprehending all things required in that Pilgrimage. All which duely considered, if I did concurre with him, that thought such abstinence were purposely enjoyned, by causing a crazed braine to worke a stronger worke of the Imagination, and to make Fancies reall; I suppose, I should not be thought to doe any wrong, considering the relations and newes brought backe by such as have gone that Pilgrimage, in which we shall after be larger. But that such fasting might and would produce such effects, and worke strangely on the Imagination, is not to be questioned; especially the mind being before prepossessed, and entertaining a prejudicate opinion of what it shall see. And how greatly the Fancie can in this kind enlarge it

it selfe, and beget withall a strange credulity, esteeming shadowes (if so much) to be substances, there is none that can doubt; Neither doth that learned searcher of the causes of Melancholy (improbably attribute to the bare working of Imagination, Those relations of Heaven and Hell, and what visions are there scene, as that of Sir Owen, in Matthew Paris, that went into S. Patrick's Purgatory. The first pilgrimage we read of (as I said before) which of that kinde may justly be ranked with those Tales of witches, progresses, dancing, riding, transformations, in which mixed with the Illusions of the Devill, the force of the Imagination doth evidently appeare.

f M. Burton of the causes of Melancholy, part. 1. memb. 3. subsect. 2. p. 91. 92.

But being that in the following Chapter I am further to discourse of this, I shall now passe it over, and proceed in the third place to a disquisition and search after the Author, time, and manner of this strange Erection: for it being supposed to be for the Manner miraculous, for the Time so ancient, and for the Author so venerable, as we are made to beleieve it is, it is not to be wondred, if it were so much as it was looked after; and yet againe, even at this day earnestly to be desired. This I say supposed. But if on the contrarie, it shall appeare to fall short of all these, and prove to be but a meere imposture and fraud: how much will the credulity of those ignorant, thereby formerly misled, be to be pittied, and the cunning and covetousnesse of the Leaders detested; which so to be, I doubt not, will be seen in the processe of the ensuing Treatise.

S. 3. The Author and beginning of this Purgatory. Purgatorium istud à Patri- cio fuisse in- ventum, com- munis est Hi- bernorum sen- sus & Traditio, quam cum la- tæ nutrice su- xisse videntur, ut si nitaris obtrudere con- trariam sen- tentiam, à sum- mis, ab imis, & omnibus, tan- quàm Nova- tor, novarumq; opinionum fa- tor, exautoreris & explodaris. Roth. de purg. S. Patric. à Tho. Mess. edit. pag. 91. num. 6.

And first for the Author, of whose Erection this Purga- tory is; I know it will seem to many to be a very needlesse Quare; it carrying the Name of the Founder in it selfe, S. Patrick's Purgatory: and that also being by a long-recei- ved Tradition, such as to question would hazard the cen- sure of one either ignorant, or too curious. For so it is told us, & It is the common opinion and Tradisior among all the Irish, which they seeme to have sucked from their mo- thers breasts, that this Purgatorie was found by Patrick,

D

in so much

¶ Primum fundamentum receptæ traditionis sit ista tam constans & consona receptio ejus ab omni ævo & memoriâ hominû per universam hanc nationem.

Neq; enim sine causâ dicitur quod omnium fertur ore, præsertim quando id ore piorum, eruditorum, prudentium, nemine penè refragante, constituitur. *ibid. n. m. 7.*

† Antrum penitentiale triannuû visitur, quod de ejus nomine Puteus, seu Purgatorium S. Patricij vocatur. *Offic. S. Patr. &c. lect. 6. pag. 14. ed. t. Paris. an. 1620.*

¶ Hic est Doctor benevolus Hibernicorum Apostolus, Cui loca purgatoria. *Ostendit Dei gratia.*

Patricij, cui Deus ostendit locum Purgatorij, quo viventes se expurgent delinquentes filij. *Ibid. pag. 21. ad magnificat. Antiphona.* 2 Tercium fundamentum elicitur ex ipso officio ecclesiastico & uniformi consensu ecclesiasticorum & ecclesie Sanctorum qui multis sæculis inibi floruerunt, quorum omnium auctoritatem & mutuam consentientiam, quæ satis exprimitur in antiquis breviarijs & Antiphinarijs manuscriptis omnium provinciarum, quisq; ille esset qui non formidaret contemnere, Ego utiq; non excusarem ejus temeritatem & audaciam. *Roth. ibid. quò sup. à pag. 92. num. 10.*

insomuch as if one should presse the contrary, he would be by high and low, yea all rejected and hissed at, as a broacher of new opinions. And that it is so generally received, is esteemed no small argument of the truth thereof, for so it followeth; ¶ Let the first ground of this received Tradition be the constant and consonant assent thereunto in every age, and beyond the memory of man throughout this whole Nation: Neither is it without ground which everyone saith, especially when almost without any contradiction it is allowed and settled in the mouthes of godly, learned and wise men. But what need is there of arguments, when the matter is put out of all question? For now it is not to be received as the opinion of private men, but of the whole Church; seeing in the Office and Lyturgie of S. Patrick, Collumb and Briget, with other Saints of Ireland, set out by Tho. Adesingam, we thus finde it: † That Penitentiall cave is yet to be seen, which is called after his name, the Pit or Purgatory of S. Patrick. And why is it called Patrick's Purgatory? it followeth in the Hymne:

× Irelands Apostle, and welwishing Teacher
This is, to whom those Purging places were
by grace of God revealed.

And after in the Antiphone, ¶ Wonderfull are the merits of the great father Patrick, to whom God did shew the place of Purgatory where his sinfull children, even yet living, may purge themselves. And will you see of what

force this argument is esteemed: take it out of Roth; who doth labour hard for it, 2 The third ground (saith he) is taken from the very ecclesiasticall Office and uniforme consent of all congregations and Saints of the Church, who have there flourished (I suppose in Ireland) for many ages, whose joint Authority and mutuall

Ibid. Hymn. pag. 19. 7 Magni patris sunt miranda merita

consent being declared in the ancient Manuscript, Breviaries and Responsals of all the Provinces, who is he that will not feare to contemne? certainly, I would not undertake to excuse his rashnesse and boldnesse. To all which, I will in the last place adde one of the ancient Irish Rhymes concerning this, supposed to be by S. Patrick himselfe, in a vision delivered to one sleeping in this Purgatory, and that to this end, that it should be every where divulged, which concludeth with the former: the words are these.

*Awake thou man, and remember my Rhyme in haste. Let it * spread East and West, and be written with a pen. I*

Ἀγρυπῶν ἀνθρώπου ὄναρ, ἀγρυπῶν ἔσοις ὄναρ μοῦραν,
πολεῖν εἰς τοῖς ἡμέρας, ἀγρυπῶν ὄναρ εἰς πρῶτον,
ἵνα με παρῶν ὄναρ ἡμεῖς, ἡμεῖς οὖν ὄναρ ἡμεῖς ὄναρ,
καὶ ἡμεῖς ὄναρ ἡμεῖς, ἡμεῖς ὄναρ ἡμεῖς ὄναρ ὄναρ ὄναρ,
ἡμεῖς ὄναρ ὄναρ ὄναρ, ὄναρ ὄναρ ὄναρ ὄναρ ὄναρ ὄναρ.
MSS. Hibern. Dcm. mac Egan.

* al. besowen.

am Patrick Chiefe, or head of the Clergie, who have obtained from God no small thing: A gift large and liberall which was never found till I did come to it; A Purgatory for punishment here, and no other Purgatory to be after.

What boldnesse then? what rashnesse? who but an Innovator? and one deserving to be hissed out of the company dare question, who other than Patrick should be the finder or founder of this Purgatory? It is, you see, concluded by a generall Tradition, by the common consent of the Church, and approved by a Vision: an Argument in that Church, not inferior to any other; the thing (I confesse) do not deserve so much inke, but I have the rather observed it, that the confidence of these men may be seen, imposing for undeniable verities, matters doubtful & most uncertain.

^b Hujus latibuli origo nonnullam inter scriptores controversiam parit: alij nobis negotium facessunt, negantq; Patricium hujus monumenti vel authorem vel inventorem fuisse. Rich. Staunburst in vit. S. Patric. lib. 2. pag. 65.

For notwithstanding all these loud-cries to the contrary, we shall finde this not to be any new Question, whether or not S. Patrick were the Author of this Purgatory, ^bThe Originall of this den hath bred some difference among Writers, saith a most judicious Writer, and one favouring the cause, but this is too generall: Others finde us work, denying that S. Patrick was either the beginner or finder of this monument, saith the same Author. And so obscure is the Question, that a Jesuite findeth such difficulties and

^e Edm. Campion
Jes. Hist. of
Ireland. lib. 1.
cap. 13.

improbabilities in their opinions who attribute it to S. Patrick, that he clearly conceiveth it cannot be. *Two things I muse at (saith he) That neither the Time nor the Author of so strange Erection was preserved: concerning the time, one Record putteth it in anno Domini 302. which is 128. yeares before Patrick converted Ireland, and fiftie and six yeares before his birth.*

^d Roth. *supra*
p. g. 14. lit. (u)
^e Polychron. lib.
5. cap. 4.

^f Joh. Brampton
Fornalen. Hist.

^g MSS. in Bi-
blioth. Tho.

Alani Oxon.

^h Effrenatos
animos infer-
nalium pœna-
rum terrore

emolliebat, ut
sic ad fidem vel
invitos com-
pellaret, incre-

dulis enim de
damnatorum
pœnis ac sup-
plicijs dubitan-

tibus, & visibile
testimonium
petentibus si-

gnum hoc (si-
cut traditio fi-
delis, multiq;

non ignobiles
auctores re-
ferunt) ostendit:
Circulū in ter-
rā fecit, intra

cujus ambitum
hiatus ingens, aspectu horribilis, apparuit, per
cujus occultos & sinuo-

fos meatus, luctus, gemitus & lamentabiles voces sæpe audiebantur. Guil. Thyrus
discu. paneg. de miracul. S. Patric. pag. 156.

So that it will not be (I trust) any absurditie in us to examine this, and make some while a stand, before we rashly assent with the vulgar to a thing, it may be, no lesse unlikely than *Questionable*; especially seeing Roth him- selfe, even there where he seemeth most confident of this, could not but tacitely confesse it not to be altogether so generally confessed, as men usually esteemed it; that is to say, without *Contradiction*: but this he must have to be understood with a *Modification of Almost*,^d which we say useth to salve from a *lie*, speeches too farre strained, such as that is.

Neither is it without controverfie, to which of the *Three Patricks* (if to any of them) this Purgatory should be ascribed: But to the *second* of that name doth *Ranulphus* give it, ^e whom *John Brampton* followeth, ^f and both agree with *Henry of Saltery*; yet doth not *Henry* mean him whom *Ranulphus* calleth *the lesse*, who flourished about the yeare 850. as the *Compiler of the Antiquities of Glasterbury* hath it, ^g as it is observed by the now most learned *Primate of all Ireland*. But he whom *Henry* nameth, is that *Great Patrick* who converted the *Irish* to the *Christian Faith*, which no man will (I suppose) say was done anno 850. being rather more than 400. yeares before, that is to say, in the year 452. for this Purgatory is said to be one chiefe meanes of the conversion of *Ireland*, to which end it was supposed to be first instituted; for so *Thyrenus* out of others, ^h *He did mollifie their unbridled*

minde

minds with the terror of infernall paines, that so he might as it were, force them to beleewe. For He (as undoubted Tradition and many credible Authors report) did shew this signe to those incredulous men, doubting of the paines and punishment of the damned, and thereof requiring some visible demonstration: for He made a Circle in the earth, within the compasse whereof there was an opening of the earth, great and terrible to be seene; through whose secret and winding passages oft times are heard lamentations, howlings and dolefull sounds; where we have S. Patrick, the Author; the time, at the first conversion of the Kingdom; and the manner and thing it selfe, wonderfull and miraculous. But if we should call upon Thynne for a confirmation of these so confidently delivered Assertions, our best answer would be, that we must relie on undoubted Tradition, and on the testimonies of credible Authors; how undoubted the Tradition hereof is, shall likewise hereafter appeare. But who are these Authors? in this is he silent: for in very truth, we finde neither credible Authors, nor any Author at all, that for more than 700. yeares after S. Patrick, doth write one word of this Purgatory, which will seeme incredible to any that shall consider, either the Times, or the Subject to be treated off.

As for the Times, whether we consider that in which S. Patrick lived, or those next following; no ages were (if not this) more learned, and Christianitie planted here by S. Patrick had so good progresse, that (if we beleewe Jocelin's writing of S. Patrick's life) In a very short time there was no wildernesse, nor almost any corner of the land, or place in the Island so remote, which was not with perfect Monks and Nuns replenished, insomuch as Ireland was by a speciall name, and that deservedly called the Island of Saints: for they lived according to the Rule by S. Patrick prescribed unto them, they contemning the world, and desiring heavenly things with an holy mortifying of the flesh, and denying their owne wills: Equall were they both in merit and number to those Egyptian Monks, so as by do-

Infra breve temporis spatium nulla eremus, nullus penè terræ angulus aut locus in Insulâ tam remotus qui perfectis monachis aut monialibus non repleretur, ita ut Hibernia specialî nomine Insulâ Sanctorû jure nominaretur; vivebant enim secundum Regulam illis à S. Patricio prefixam, mundi contemptu, celestium appetitu, sanctâ mortificatione carnis, ac abdicatone voluntatis propriæ, pares Egyptijs Monachis merito atq; numero, ita ut exterâs & longinquas Nationes illustrarent verbo ac religionis exemplo. Jocel. in vitâ S. Patric. cap. 174. pag. 75. etit. 2. Tho. Messing. in florilegio.

* Tria sub om-
nipotentis Dei
nutu habitacu-
la quorū sum-
mum Regnum
Dei vel regnū
cælorum dici-
tur: imum vo-
catur infernus;
medium mun-
dus præsens vel
orbis terrarum
appellatur,
quorū extrema
omninō invicē
sunt contraria,
& nullā sibi so-
cietate conjun-
cta (quæ enim
Societas potest
esse Luci ad
tenebras, &
Christo ad Be-
lial?) medium
verō non nul-
lam habet si-
militudinem ad
extrema, &c.
Commistio e-
nim malorum
simul & bono-
rum in hoc

strine and life, they did informe and teach forraigne and
farre distant Nations. Thus Iocelin. And can it be ima-
gined, that among so many learned and devout men, li-
ving in the same, or the next following ages to S. Pa-
trick, there should not be so much as any one found, that
doth but once mention this *Purgatory*, if then it had
been? likely it is, it would not have been hid, especially
in the first rising of it; it being of so great observation,
that the whole Kingdome is pretended to be moved with
it, and converted by it.

Objeēt. If it be said, that although those ages might af-
ford learned men, yet perhaps *not many Writers*; or if such
there were, yet might their works not come to our
hands, and so *This* passe unobserved.

Reas. Which things were they so, and that many such
writings might miscarry, yet what shall we thinke of
them whose works doe appeare? or, if no other *Writer*
would do it, why doth not our great *Patrick* himself write
of it; or but glance at it, he having so fit an occasion to doe
it in his booke intituled *De tribus habitaculis*, said to be
his? The words I doe insert, * *There are three dwelling*
places under the command of Almighty God, The Highest,
Lowest, and the Middle; whereof the highest is called the
Kingdome of God, or the Kingdome of Heaven; The lowest
is called Hell; this present world is the middle; of these the
two extremes are to each other contrary, and by no fellowship
to be joyned: (for what fellowship can light have with
darknesse? or (brist with Belial?). but the middle hath
some similitude with both extremes, &c. for in this world
there is a mixture of good and bad; but in the King-
domo est. In regno autem Dei, nulli mali sunt, sed omnes boni; at in inferno nul-
li boni sunt, sed omnes mali; & uterq; locus ex medio suppletur: Hominum enim
hujus alij eleuantur ad coelum, alij trahuntur ad infernum, similes quippè similibus
junguntur, id est, boni bonis, & mali malis, justi homines justis Angelis, transgres-
sores homines transgressoribus Angelis, servi Dei Deo, servi Diaboli Diabolo, Be-
nedicti vocantur ad regnum sibi paratum ab origine mundi; Maledicti expelluntur in
ignem qui præparatus est diabolo & angelis ejus. Patric. de tribus habitaculis MSS. in
Bibl. Regia observat & Reverendissimo patri Jacobo Armachano.

dome

dome of God are no bad, but all good; in Hell no good, but all bad; and both these places are supplied by the middle: for of the men of this world, some ascend up into Heaven, others are cast downe into Hell; like are joyned to like; that is to say, good to good, and bad to bad, just men to just Angels, and transgressing men to transgressing Angels, the servants of God to God, the servants of the devill to the devill; The blessed are called to a Kingdome prepared for them from the beginning of the world; The cursed are driven out into the fire prepared for the Devill and his Angels. In all which, you see, there is not any mention of this, (suppose his) or any other Purgatory.

Neither (I confesse) is it necessary that all Writers of that, no more than of the after ages, should mention this Purgatory, perhaps it not being futable to their subject treated off: yet surely may it well be expected at their hands, who have proposed to themselves to write of S. Patrick's life, and who doe observe the memorable passages thereof; How this should escape their pens it may well be wondred?

The first Author we finde in this kinde is *Probus an Irishman*: an author in the Iudgement of all men most worthy credit, if we credit *Messingham*, ¹ He as it seemed flourished about the time of Beke, (anno 731. being 299. yeares after S. Patrick) and did write the life of S. Patrick the Apostle of the Irish: I might well make a stand, and not pawn my credit with *Messingham*, upon the truth of all that *Probus* doth set down in that Treatise, and how little cause I had to doe it, I doe referre to the Iudgement of the Reader; certainly, he that shall peruse that his book, may well imagine the whole endeavour of the man, to be not to passe by any thing, although never so triviall; and triviall matters to set forth to the best, sometimes beyond all bounds. Yet of this Purgatory, although (as was said) one principall meanes of the conversion of the people, it also exhibiting so many and wonderfull things to be seene and heard, being flocked unto from farre and neare, and so strange-

Probus Hibernus Author omnium iudicio, fide dignissimus, qui circa Bedæ tempora, ut videtur, floruit, vitam S. Patricij Hibernorum Apostoli scripsit. *Tho. Mess.* tract. p. 1. c. 1. de nominibus Hibernie.

strangely made or found, that also by *S. Patrick* himselfe. Yet of this *Purgatory* (I say) we finde not in *Probus* so much as one word, it is not once mentioned by him, no not so much as by *Hereſay*; Neither is this observation mine alone, but we finde it as a marginall *Annotation* to *Antoninus Archbishop of Florence* in the life of *S. Patrick*, in *The Historie so common concerning S. Patrick's Purgatory* is not in the Author that is joyned to *Bede*, he meaneth this *Probus*, whose work we finde in the Volumes of *Venerable Bede*, in whose dayes, if this *History* had been so common as in after ages, no man I thinke that readeth him, will judge it likely to slip his pen, or to be passed over in that deep silence that it is.

▪ *Vulgam*
hanc de Pur-
gatorio S. Pa-
tricij historiam
author qui Be-
de affuitur non
habet. *Antonin.*
Archiep. Floren.
Chron. tom. II.
de *S. Patric.*

part. 2. ad anno
500. c. 18. §. 2.
p. 203. in mar-
gine edit. Lugd.
anno 1586.

▪ *Vitam S. Pa-*
tricij ab infan-
tiâ, usq; ad
mortem exa-
ctissimè de-
scripsit, nec ta-
men ullum
verbum uspiam
loquatur. Roth.
apud Tho. Meſſ.
de Purgat. S.
Patric. cap. I.
pag. 93. num. 14.
• *Reverend. P.*
Jacob. Armach.
de Ecclef. Pri-
mord. pag. 816.

But that which may seem above all others most strange is, that *Iocelin* esteemed a most exact writer, Writing of the life of *S. Patrick* from his infancie even to his death, and that most exactly: yet of this hath not one word any where, saith *Roth*; and yet lived this *Iocelin* anno 1183. being 751. yeares after *S. Patrick*, and after *Probus* 452. yeares, whose works, whosoever shall take the paines to peruse, will perceive it impossible that a Relation of this consequence should drop by; especially so many leaves being stuffed with such matters as will be there met withall.

[This so great an omission hath been, and not without good cause, much taken into consideration by later Writers, (the earnest defenders of this *Purgatory*) who contend so much for the Antiquitie thereof, as may appeare by the Apologies made for *Iocelin* in this respect: And yet we finde all of them to come short of helping the matter, although some have practised to insert more than enough of it into *Iocelins* works.

As for the later: in a Manuscript copie of *Iocelin*, which I have seen in *The now most learned Primate's Librarie*, I doe finde two Chapters of this Subject, viz. Cap. 198. &

199. The words are these, *While S. Patrick preached through Ireland, and had found but small fruit of his labours, he did beseech the Lord to shew some signe, by which, although by terrour, they might be brought to repentance. By the command therefore of the Lord, with the staffe of Iesus (a Rod, like that of Moses for doing Miracles) he did make a great Circle in a certaine place: And behold, the earth within the Circle did open of it selfe, and there appeared a great and most deep pit in that place. It was also revealed to S. Patrick that a certaine place of Purgatorie was there, into which who so would descend, needed no other repentance for his sinne, neither should he feele any other Purgatory; whence many were never to returne, and they that did, must first continue there from morning to the morning of the next day; many therefore went in that never came backe. This is the 198. Chapter, and in the next, there is a Relation of one that did goe into S. Patrick's Purgatory, telling what there hapned unto him, after which, within 30. dayes he dyed, what can be more plain? could there any thing be more fully said? who then can say, that in *Iocelin* we reade nothing of S. Patrick's Purgatorie?*

But great cause have we to suspect, that these two Chapters are but a patch pieced in, out of the *Golden Legend*, and *Petrus de Natalibus*; in both which books, treating of the life of S. Patrick, we have that discourse word for word. Besides, that in the printed *Iocelins*, these two last Chapters are altogether omitted, as acknowledged to be *A new piece added to an old garment, which hath made the rent worse*, for in the printed editions there are but 196. Chapters: Neither doth *Roth* in his *Elucidations upon Iocelin*, added unto *Messinghams Florilegium*, mention any more Chapters, he shutting up the Booke with the 196. Chapter containing *S. Patrick's buriall in Downe*:

ibidem moram facere oporteret: multi itaq; ingrediebantur qui de cætero non revertébantur. Addit. *Iocel. de vit. S. Patric. in Bibl. Revere. endis. P. Jacob. Annachan. cap. 198. 9 ibid. cap. 119. 1 Jacob. de Voragine Legend. Aur. cap. 49. 1 Matth. 9. 16.*

E

but

*Quid d. pa-
tricius per Hi-
berniam predi-
casset & fructu
ibi permoli-
cam faceret,
rogavit domi-
num ut ali-
quod signum
ostenderet, per
quod vel ter-
riti pœniteret.
Iussu igitur do-
mini in quo-
dam loco cir-
culum magnū
cum Baculo Je-
su designavit,
& ecce terra
intra circulum
se aperuit, &
puteus maxi-
mus & profun-
dissimus appa-
ruit, relatumq;
est Beato Pa-
tricio quod ibi
esset quidam
Purgatorij lo-
cus, quem quis-
quis vellet de-
scendere alia si-
bi pœnitentia
non restaret,
nec aliud pro
peccatis purga-
torij sentiret,
pleriq; enim
indē non re-
deunt & qui
redirent, eos a
manē usq; in-
sequens manē*

but this was perhaps but forgotten, or rather put off untill the next Edition of *Iocelin*; in the meane time, trying whether *that manuscript* might passe for *Authenticall* and unexamined.

It is true indeed, and cannot be denyed, that in the 172. Chapter of the printed *Booke*, there is mention made of *S. Patrick's Purgatory*, but it is as true, and most apparant that it is not the *same*, but farre different from this which we now looke after: as also from that other *Purgatory* belonging to *S. Brendan*, of which I have before spoken; *Iocelins* words are these, *S. Patrick went up into an high mountaine in Connaght called Chruaghan-aigle, on the top of which mountaine very many were accustomed to fast and watch, thinking they should neuer after enter into the gates of hell, which they think by the prayers and merits of S. Patrick to have been obtained from God. Some also who have slept there report, that they have endured most greivous torments, by which they conceive themselves to be purged from their sinnes; whence some of them call that place S. Patrick's Purgatory. Thus Iocelin. And who seeth not here two distinct places? the one in Ulster, that which we treat of; the other in Connaght, of which Iocelin; that in an Island within a lake, this on the top of a mountaine: So that it is most cleare, that Iocelin hath not one word of this great Purgatory; which also will seem most strange, he falling into a discourse of that other S. Patrick's Purgatory, which probably evinceth that either then it was not, or not credited.*

* Subijt in montem excelsum Chruaghan-aigle vocatum in Connaciâ conflictatum. In cuius montis cacumine jejungere & vigilare consuecunt plurimi, opinantes se posseâ nunquam intraturos portas inferni, quia hoc impetratum à Domino existimant meritis ac precibus S. Patricij. Referunt etiam nonnulli qui pernoctaverant ibi se tormenta gravissima fuisse

perpeffos, quibus se purgatos à peccatis putant, undè & quidam illorum locum illum purgatorium S. Patricij vocant. *Iocel. de viâ S. Patricij. cap. 171. & 172.*

As it is most certaine that there was an extraordinary Purgatory found out by Patrick in Ireland: so it is also certaine, that Iocelin in his life doth either passe it over in silence, or but lightly glance at it, (a Glance rather than nothing.) But it is most certaine that it is not so much, and that more certaine than that that Purgatorie was found by Patrick. This is too plaine to be denied: and therefore, in the next place he doth confesse, or rather grant, and avoid it; for notwithstanding this, (saith he) Yet doe we not therefore think, that the Common Tradition of our owne Countrey-men and strangers concerning this Purgatory is thereby weakened; how common the Tradition hath been since the time of Iocelin, I question not; but what Tradition was before, I cannot see, when as there was not any memory of it extant, for ought appearing, for more than 700. yeares after Patrick; it is true, that it did begin to be on foot about 45. yeares, or lesse before Iocelin in Henry of Saltry's time, but yet in all likelihood as soone rejected as it was moved, which may well be gathered out of this our Authors silence: so that a plea of Tradition here will scarcely be admitted, or if it be, where is your Authors exactnesse you so much boast off? but notwithstanding, say you, we doe not think that Iocelin ought to be accounted the Author of an imperfect worke, when as we may excuse him sufficiently, and not incongruously by that speech of Iohn spoken of our Lord, which may fitly be applyed to Patrick the Lords servant, saying, that there are many other things that Patrick did which are not written in this booke, made by Iocelin, for the causes before remembred, in the expounding of that text of the Go-

Cum certissimum sit extraordinarium in Hibernia à Patricio inventum fuisse purgatorium: certum item sit istud à Jocelino in ejus vitâ aut prorsus silentio præteriri aut levissimè tactum deseri. Non ideo existimamus communem domesticorum traditionem ac exterorum hocce de purgatorio assertionem debilitari. Aut Jocelinum imperfecti operis authorem debere appellari; cum & ipsum sufficienter excusare & non incongrue super relatum Johannis de Domino dicti famulo domini Patricio accommodare

possumus sic dicendo. Sunt autem & alia multa quæ fecit Patricius, quæ non sunt scripta in libro hac à Jocelino compositæ, ob causam nimirum supra in explicatione textus Evangelici memoratas, viz. aliqua immo plurima comemoratu digna à tali sancto patrata aut penitus ignoret aut cognita prætermittat. Deinde non sine magnâ probabilitate asserimus ideo de Purgatorio S. Patricij in libro ejus vitæ non tractasse quod ex aliquorum opinione deceptus non Patricium Apostolum, sed alium Patricium, & ætate & dignitate ob hoc diversum, hujus Purgatorii inventorem fuisse putaverit. Tho. Messingh. tract. de Purg. S. Patric. præfat. ad Lectorem. pag. 86. & 87.

spel; and what are those reasons? *Some yea many things he either knew not, or he wittingly omitted them, as being before known; but whether of these shall we sticke unto? to say Iocelin did not know of it, would too much discover the weaknesse of the cause: or if he did, yet would passe this by, making choice of sleighter matters (I doubt not) better knowne than this was, would question either his exactnesse, or blemish his Judgement too much; what then shall we say? heare then the last evasion. Besides, not without great probability doe we say, that Iocelin did not handle any thing of S. Patrick's Purgatory, in that book which he did write of the life of S. Patrick, because he was deceived by the opinions of others, who did think that it was not Patrick the Apostle, but another Patrick, both in time and dignitie to him inferior, that was the finder of this Purgatory. First then we have it here granted, and that with great probability, that Iocelin doth not write of any such thing. Next for the rest, we have onely confident surmises, without any probability at all, that Iocelin was misled by any such error to mistake the Author of this Purgatory, and consequently to omit it selfe, but rather we finde probabilities to the contrary: for whereas Iocelin doth not doubt to attribute to S. Patrick that Purgatory in Connaght, how should he doubt of the Author of this other Purgatory? for there is none that I know, who esteemeth them to come from different hands. And for this Thyraus shall be instead of many, At this day among other places of punishment found by Patrick, there are two extant, being above others famous for pilgrimages; The one in Connaght, the other in Ulster. Of the first, which is placed on the top of a certaine craggie and steep mountaine, I will here repeat the words of Iocelin, on the top of this mountaine, &c. the place before spoken off. So that we finde but one Author for both Purgatories: Neither is there any that doth mislead us, but Roth onely, who would herein, if he could, deceive his Reader. It would be therefore (by farre) the fairer course to*

Hodierno die inter reliqua à Patricio pœnarum loca inventa, duo frequentibus Hibernorum peregrinationibus celeberrima extant, unus in Conacia, alter in Ultoniâ, de de priori in vertice aspericujusdam & ardui montis collocato liber Iocelini verba hic recitare. In bujus montis cœlum, &c. Thyraus discurs. p. 109. de miracul. S. Patric.

confesse what cannot well be denied; then to think by forgeries and frivellous evasions to delude us.

And this will yet seeme more strange, if we but looke back a little into the *time* of *Iocelin's* writing. The first word that we heare of *S. Patrick's Purgatory* is in *Henry of Saltry*, anno 1140. (upwards of 700. yeares, as was said, after *S. Patrick*.) in whose time the contention was great, and all meanes used for setting up the credit thereof: yet notwithstanding all the *noise* and *bustling* that then was, it was as soone *hushed* againe, and within 45. yeares after in the time of *Iocelin* buried in deep silence: so that either there was no such thing then acknowledged, or otherwise it was as too too ridiculous by *Iocelin* omitted. But I rather think the first, seeing he maketh no great choice of his matter, and standeth not much on examining the probabilitie of many things he hath written: wherein let me use *Campion* the *Iesuits* words, who (I know not on what grounds) thought that *Giraldus Cambrensis* did omit to write of this *Purgatory*, whereas we know he did; yet will I make use of the inference thereupon, and may well apply the same to what now I have in hand. *That although a negative authoritie be not invincible, yet considering the property of that man, and what a sort of trifles he taketh paines to justifie, it may serve for a vehement suspicion, that the place was either then not found, or not miraculous.* Thus *Campion* of *Giraldus*, and thus we of the rest.

*Edm. Campion
Jes. Hist. of
Ireland. lib. i.
cap. 13.*

But from the *Time*, to come to the consideration of the *thing it selfe*; for as I have shewed it improbable, that in such learned times, among so many learned men, and of them some writing purposely of *S. Patrick's Life*, the mention of this *Purgatory* should so passe as it hath, if it had then a being, as we are borne in hand: so will it seeme much more impossible, if the *nature of the thing it selfe* be looked into; for had it been a thing *obscure*, or of none account, it would be the lesse wonder that it should be forgotten; but being of all other things, that

* Supereſt adhuc omnium memorabilium rerū Hiberniæ maxima, de qua principe loco fuiſſet agendū ea eſt D. Patricij Purgatorium. *Phil. O'Sull. Hibern. Hiſtor. tom. 1. lib. 2. pag. 14.*

† Ex quibus celeberrimus & ſanctiſſimus eſt qui Purgatorii ſancti Patricij locus appellatur. *Pet. Lombard. Comment. de regno Hibern. cap. 20. pag. 276.*

‡ In id Purgatorium cum Patricius vixit multi ſunt ingreſſi cauſa criminum purgandi, quorum nonnulli qui nutantis fidei fuerunt amplius non exſiſterunt, at illi qui firmā & immutabili fide

muniebantur, reuerſi retulerunt ſe Orcum viſiſſe, ingentes et cruciatus eſſe perpeſſos, magnam quoque requiem & felicitatem oculis luſtraſſe. *Phil. O'Sull. Hiſt. Cath. Hibern. tom. 1. lib. 2. cap. 2.* § Ad hanc Cavernam ætate Patricij, magna turba certatim confluxit, ab inſtantibus multa miracula fecitabantur ex his nonnulla antiquitatis monumentis conſignata. *Rich. Stanbury. de vita S. Patric. lib. 2. pag. 65.*

which is of greateſt note, it could not be hid nor neglected; nothing deſerving to be more, or ſo much remembered as this. So *O'Sullivan* writing of *Ireland*, *There doth yet remaine that which of all the memorable things of Ireland is moſt memorable, of which I ſhould have ſpoken in the firſt place, and that is S. Patricks Purgatory*, ſaith he, *Peter Lombard* alſo, the late popiſh *Primate of Armagh*, writing of the places in *Ireland* of greateſt note, doth above all the reſt extoll this *Purgatory*: *Of all of them the moſt famous, and moſt holy is that which is called, the place of S. Patricks Purgatory*; and if ſo it were in thoſe dayes eſteemed, it ought not, it could not be forgotten, as it was by all the writers of theſe former ages.

Neither will it ſerve to ſay, that this *Purgatory* was then in the *Infancy* thereof, and not well known or frequented, ſo as much notice to be taken of it, at the leaſt ſo much as in after times for to paſſe by, what before I touched; conſidering it was ſuppoſed to be obtained by *Patrick* from God, for the *Conversion* of the whole Nation, and that it did worke that effect, by which all muſt have taken ſpeciall notice of it: we ſhall further find theſe men to conclude, that even in *S. Patricks* owne time, alſo pilgrimages were very frequent thither; for ſo *O'Sullivan*, *While S. Patrick lived, many went into that Purgatory for the purging of their finnes, whereof ſome, who were doubtful, never returned; but they who were armed with a firme and unmoved faith being returned, reported that they had ſeen Hell, and endured great Torments; that alſo they had ſeen great felicity and reſt. Many (ſaith he) went in even in S. Patricks time: They ſtoked thither by troopes, (ſaith another) by whom many miracles were related, of which ſome are recorded in the Monuments of Antiquity, but*

where

where are these Monuments? *The Revelations of men* Edm. Camp on that ment in, *S. Patrick yet living, are kept within the* *J. Hist. Ire-* said Abby, saith the third: but yet let the producing of *Land.* them be pressed, and no such can be found, such and more than enough of such may be easily found of a late stampe, but farre short of *S. Patrick*, or many ages after.

To come then to the time of the first discoverie that we reade of it, the first newes we heare of it, was in the age of *Steven King of England*, and that by that *Henry of Saltry*, whom we have before named: who flourished about the yeare 1140. many, even *seven ages* after *S. Patrick's conversion of this Kingdome*, which was about the yeare of our Lord 432. before which *Henry*, (and he also a stranger to the Kingdome, and so taking it onely on hearesay) we finde not any footsteps of it any where: and with him doth *Roth.* (one that hath swet in this matter) beginne, as at the head, *To our testimonies at home*, saith he, late ones all, as may appeare, *We have assenting the suffrages of Strangers, as of Henry of Saltry, and Mat-* *them Paris in that vision of Owen the Knight*, where we finde two Authors, reporting one and the same history, it being the first we finde commonly called the *History of the Knight*; these Two againe we must reduce to One, The one of these writers borrowing from the other: *Matthew Paris* (being also a stranger) who lived about the yeare 1245. relating, what he doth, out of that *Henry*; after whom he lived more than 100. yeares, and after *Ioscelin* 60. yeares: a long time, especially in *superstitious times*, for such a *Relation* to take head; and possible it is, considering the times to find many reporters, and such also as might be more readie to help it forward, by adding to it for the best advantage: of which kinde we finde to be in the first place, these two first *Henry* and *Matthew*, as may appeare by the circumstances of the relation, of the grounds (I meane) and inducements for our beleeving the thing; of which in the next place, without touching upon the passages of that *Pilgrimage*, which well ex-

Domesticis Testimonijs adstipulantur exterorum suffragia ut Henrici Salterien- sis, & Matthæi Parisiensis in visione Oenimilitis, &c. Roth. de Purgat. S. Patric. pag. 9. num. 8.

amined

amined, would afford abundant matter for its owne confutation; but that I referre to the following Chapter.

¹ Phil. OSull.
Paris. Decad.
lib. 9. cap. 9.
² Mat. Parisi-
ensis Hist. Angl.
in Stephan. pag.
83. edit. Tigur.
1606.

The proceedings in *Matthew* and *Henry* are these in substance, for the particulars were tedious. That there was a certaine *Knight* by some called *Egnus*, & but of others and more commonly *Oenus*, as in *Matthew Paris*, whom herein I follow, ¹ This *Owen* was borne in *Ireland*, and followed *Steven King of England* in his *Warres*, from whom returning into *Ireland* his native Countrey to visit his parents, and after some time, taking into a serious consideration the great disorders of his ungodly life past, he doth apply himselfe by way of confession to an *Irish Bishop*, I know not whether *Florentianus* bishop (as I conceive) of *Clogher*, (he who did labour so much with *Salterienfis* to worke in him a beliefe of this Purgatory, of which after.) This Bishop, whosoever he was, being about to enioyne our delinquent his *Penance*, is prevented by *Owen*, of himselfe making choice of going into *S. Patrick's Purgatory*, notwithstanding the earnest solicitation of the *Bishop* to the contrary; but being resolved, The *Bishop* dismisseth him with Letters to the *Prior* of that *Purgatory*, by whom after *fifteene dayes* exercise and preparation, he is admitted and shut up alone in the *Cave*: After whose returne we have him the *Author* of a very strange relation, the ground-work of all that followed in that kind; as that, through that *Cave*, he did passe into many subterraneall spacious *Rooms* and *Passages*, by which he is led into all the corners of that *Generall Purgatory*, as it is called; this againe guiding him into *Hell* it selfe, (these two supposed not to be farre distant) over which by the benefit of a *bridge* he passeth into *Paradise*, the same *Paradise* out of which our first *Parents* were cast, from whence (and all this in a few houres) is he back againe at the entrance of the *Cave*. In all which what incredible and portentous reports we meet, shall be referred to its owne place, to be revised and examined. Our *Pilgrim* now returned, goeth another *Pilgrimage* to *Jerusalem*, and thence back

backe againe into *England* where hee doth certifie the King of his resolution of forsaking the World, and wholly addicting himselfe to a Religious life. At which time saith *Matthew* (or *Salterienſis* rather whose discourse is verbatim in *Matthew*) & it happened that *Gervasiuſ* Abbot of the Monastery of *Luda*, obtained leave from the King of *England* for to build an Abbey in *Ireland*, and to that end hee sent a Monke called *Gilbert* to the King, that he might have the grant of a place for the Abbey: *Gilbert* comming to the King did complaine that he wanted the *Irish-tongue*. To whom the King said, I will (God willing) find out for you a good interpreter, and *Owen* being called, the King commanded him to goe with *Gilbert* that with him hee might remaine in *Ireland*, which the knight most willingly assented unto, and continued with *Gilbert*, to whom he did carefully minister, and was desirous to take the habit of a Monke, as being a servant fore-chosen by the Lord. Into *Ireland* they went and built the Abbey, where the Monke *Owen* was his interpreter and faithfull servant, but whensoever the monke *Gilbert* was private with the Knight, hee was very inquisitive of the state of *Purgatory*, and the wonderfull torments which he saw and by experience had learned. And from this *Gilbert Salterienſis* receiveth the relation. & The aforesaid narration, the said *Gilbert* did often repeate in my hearing, saith *Henry* himselfe, according as he had often heard it from the Knight.

Where I passe over the ignorant and grosse mistake

vocaro Milite *Oeno*, jussit Rex ut cum *Gilberto* iret, & cum ipso in *Hibernia* remaneret. Quod Miles grateranter annuens cum dicto *Gilberto* remansit, & satis ei devotus ministrans, monachalem habitum suscipere voluit quia servus esset quem Dominus precelegit, transeuntes autem in *Hiberniam* Abbatiam construxerunt ubi Miles *Oenus* interpres Monachi devotus extitit, & in omnibus agendis minister fidelis, quandocunque verò Monachus solus alicubi cum Milite fuit, de statu *Purgatorij* & pœnis mirabilibus, quas viderat & experto didicerat, curiosè ab eo quesivit, &c. *Matth. P. 1. ubi supra.*

& Superiorem narrationem cum sepe dictus *Gilbertus* coram multis me quoq; audientibus recitasset, sicut sepius ab ipso Milite audierat. *H. N. Salt. de Purg. S. Patr.*

Contigit autem eo tempore quod *Gervasiuſ* Ludenſis cor-nobij Abbas, Rege Anglorum *Stephano* dominante, locum ad Abbatiam construendam, in *Hibernia* obtineret, qui Monachum suum, nomine *Gilbertum*, ad regem direxit, ut ab eo locum susciperet, & ibi construeret Abbatiam. At *Gilbertus* ad Regem veniens conquestus est nimis quod patria illius linguam non novit. Sed inquit Rex, bonum tibi interpretem Deo auxiliante inveniam. Et

*In Jacob. Annal.
chan. de Pri-
mord. Ecclef.
Brit. pag. 898.*

of our *Author* in making *Stephen* King of *England* to have any power of disposing of land in *Ireland*, as by the most learned *Primate* is justly observed, & whereas the succeeding King *Henry* the second, was the first who could claime there: Let us proceed to view the severall *Actors* in this *Sceane*, and whom have we in this *Monks* age, but all Monks? as *Henry*, *Matthew*, *Gilbert*, and *Owen*, to whom adde *Florentianus*, whom anon we shall see enter, and act his part too on this stage.

Of *Matthew Paris* I have not much to say, (he being but *Henry's* transcriber) setting aside his affectionate manner of expressing the matter, suitable to the superstition of his times and his order: setting aside also his partiall taking up ungrounded reports; and adding thereunto of his owne many things in that kinde, besides what he hath out of *Salteriensis*.

But our first *Author* is *Henry* of *Saltry*, if we allow it not rather to *Gilbert* so stirring in the plot, of whom *Matthew* thus: *By the industrie and diligence of this Monke* he meaneth *Gilbert*, and the *Knights* owne experience, this is reduced to writing; together with the relation of the *Bishops* of that *Region*, and of other religious men, who to verifie the truth thereof, have thereunto given their testimonie. How many *Bishops*, or other hands, or votes were given to it wee know not, no such thing being to be seene: But, if any, I dare assure my selfe *Florentianus* would be one. For that *Henry* of *Saltry* was wholly led, or rather misled by these two *Florentianus* the *Bishop* and *Gilbert* the monke, *Henry's* owne words will apparantly discover.

Matth. Paris.
ubi supra p. 88.

* *Affair* inter
illos unus qui
hac ita contigisse se dubita-

Gilbert is *Henry's* first *Relator*, from whom he heareth of this matter in the presence of many others, as before was shewed, in which number (saith *Henry*) there was one present, who said he doubted much if any such thing had happened. * Neither is *Henry* himselfe fully satisfied in it, howsoever credulous enough, but desireth further satisfaction therein: Therefore, to use his owne words,

when

when I did heare of all these things, I did conferre with two Abbots of Ireland, desiring to be better informed of these things. One of them answered, that he never heard of the like things in his Countrey. But the other affirmed, that he had often heard of them; saying, that all of them were true: and further adding, that seldome any of those that went into that Purgatory did ever returne. Which last, were it true, we might well suspect some foule dealing making some of the Pilgrimes away secretly to confirme their fabulous Legend.

And whereas this Relator strayneth so farre as to say, that few of them returned who went into that Purgatory: Wee must imagine that there were but few that would adventure thither. For if many did goe in and but few returned, how commeth that mincing of the number, before ¹ that some have gone in who never returned, or that other; ^m that there were two companies lost, and that a third is yet to be taken away: not two onely, not a small some, but most perished if this be true.

Yet before we proceed further, let us heare Thomas Messingam, how hee doth render these words out of Henry. ⁿ But when I (saith Salterienfis) had heard all these things I consulted with two Irish Abbots concerning the same, whereof one of them answered that all these things were true; and testified further, that many who went in, did never returne: In Henry's words it is, that seldome any returned: in his, that many returned not, by the ambiguity thinking to hide the other: But this is not all. We did heare but one of those Abbots speake; what said the other? of that not a word in Messingam: and why? because hee did not speake to the purpose: For hee had said, that in his Countrey he did heare no such thing. This is omitted, and silently passed over, as fearing it might

re dixit. Ego vero postquam hæc omnia au-
dieram, duos de
Hibernia Ab-
bates ut adhuc
certior fierem
super his con-
veni, quorum
unus quod nū-
quam in patriā
suā talia audi-
erat respondit,
alius vero
quod multoties
hæc audierit, &
quod essent
omnia vera af-
firmavit: Sed
& hoc testatus
est quod idem
Purgatoriū ta-
rò quis intran-
tium redit. He.
Salter. Mausc.
in Bibl. Rege-
rendissimi Pat.
Iacobi Arma-
chani.
¹ supra p. 8. lit. f.
^m sup p. 11. lit. c.
ⁿ Ego vero
(inquit) Salte-
rienfis, post-
quam hæc om-
nia audieram
duos de Hiber-
nia Abbates ut
adhuc certior
fierem super his
conveni, quo-
rum unus quod omnia essent vera affirmavit; sed & hoc testatus est, quod multi qui
intraverunt non sunt reversi. Roth. apud Thom. Mess. de Purg. sanct. Patr. cap. 12. pag.
108. num. 63.

raise some scruple in the businesse; which hee desired should runne smoothly without any rub.

*Henry proceedeth, o Lately also did I speake with one who was Nephew of Patrick: the third of that name, the Companion of Saint Malachias, by name Florentianus, in whose Bishopricke as he said, that Purgatory was. Hence we gather him to be Bishop of Clogher, for there that Island is * of whom having curiously enquired, he answered, truly Brother that place is within my Bishopricke, and many miscarry in that Purgatory: and they that perchance returne (it was but a chance) did by reason of the extremitie of the torments which they endured alwayes looke pale, through a continuall languor, & wanneffe. Than which what more ridiculous? how many thousands have gone in thither, that never saw any torment, or sight, other than what a fantastickall braine could present in a dreame? or that ever changed colour for the matter, if they blushed not rather at the foolishnesse of the reports. † But of this more hereafter.*

Where we see *Henry's* grounds, hee is first told it by *Gilbert*, and confirmed in it by *Florentianus*; demand their cause of knowledge, and *Gilbert* telleth you the report was made to him by *Owen* himselfe; whom if you will beleeve you may, for there are we at the height of our evidence. Now what reason *Salteriensis* had to rely on the credit of these men, so much as he did, will appeare, in that *these two* were his *Tutors* and instructors, whose words he must not question; ‡ *Henry of Saltry an English Monke of the Cistercian Order, was by Florentianus an Irish Bishop, and Gilbert of Luda Abbot of the Cistercian Monkes instructed in learning, and in the precepts of good living, as it is in Messingam; with*

¶ *Henricus Salteriensis Monachus Anglicus, Ordinis Cisterciensis qui à Florentiano Hibernorum Episcopo, & Gilberto de Luda Cisterciensium Monachorum Abbate, bonas litteras & optimas bene vivendi præcepta didicit. Thom. Messing. Prefat. ad Litteram præfixa, tractat. de Purgatorio sancti Patricij, pag. 87.*

whom.

whom agreeth Iohn Pitts, * Partly in his owne Monast^{ie} rie, partly by Florentianus an Irish Bishop, & Gilbert of Luda Abbot of the Cistercians, hee was instituted in learning and in the rules of well living: of whom also Baleus thus: * Of him (speaking of Henry) it was written that he was deluded by the impostures of one Florentianus a Bishop of the Irish, and deceived by the cunning of Gilbert of Luda (O holy society!) Abbot of the Cistercian Order. Neither, for ought I see, is he unwilling to be deceived in this point, it being that which of all others best fitted his humour, and was most agreeable to the imagination of the man, for he did perceive that for the most part, men were rather terrified from vice by the feare of punishment, than drawne by the love of vertue, and therefore was hee accustomed to teach the people that nothing defiled, can enter into the Kingdome of heaven, and that punishment is so due to sinne, that whosoever is stayned with any spot of sinne must satisfie the divine justice for his fault, eyther in this life by well doing, or in Purgatory by enduring punishment, before he can have an entrance into that everlasting refreshing of heavenly happiness. And hence it was that he did write unto Henry Abbot de Sartis, one Booke of Saint Patricks purgatory, and one other Booke of the paines of Purgatory, * saith the same Messingam: you see the occasion, & that agreeable to what Salteriensis himselfe writeth to the same Abbot, * Because we read that holy Pope Gregory hath spoken of ma-

* Partim in suo Monasterio partim a Florentiano Hibernotum Episcopo, & a Gilberto de Luda Cisterciensium Monachorum Abbate bonas litteras & optima bene vivendi precepta didicit. *Ioban. Pitts de illustrib. Brit. scrip. etate 12.*

* De ipso scribitur quod fuerit cuiusdam Florentiani hibernorum Episcopi imposturis delusus atq; Gilberti de Luda (O sancta societas) Abbatis Cisterciensis instituti praestigijs deceptus. *Iohan. Baleus Cent. de script. Brit. cap. 77. p. 112.*

Hen. Salter. p. 189. Quia videbat homines plerumque magis pœnæ timore quam virtutis amore à vitijs deterreri, populo inculcare consueverat, nihil inquinatum intrare posse in regnum colorum, atq; adeo omni peccato debitam suam pœnam & prius secundam divinam iustitiam satisfaciendum pro delictis vel in hoc sæculo bene faciendo, vel in Purgatorio supplicia patiende, quam cuiuspiam qui peccati maculam aliquando contraxit pateat aditus in æternum celestis beatitudinis refrigerium; unde & scripsit ad Henricum Abbatem de Sartis super Purgatorio sancti Patricii librum unum, de pœnis Purgatorij librum unum. *Thom. Messing. ibid. quo supra.* Quoniam B. Patram Gregorium legimus multa dixisse, de his quæ erga animas fiunt terrenis exutas corporibus ut & tristibus negligentium animos terreret & latius iustorum affectum ac

devotionem inflammareret, fiducialius quod jubet ad perfectum supplicium perferam. Hen. Salter. prolog. in Purg. Sancti Patricij ad Henricum Abbatem de Saris. u Henric Salterienſis Benedictinus Monachus in Huntingdonſi comitatu & natus & educatus, ab ipsis ſerè incubulis totus ſuperſtitioni deditus fuit, poſt ſui Benedicti profeſſionem Ariſtotelicas inventiones edoctrus, Chymaram fabricavit ex ipsis Idæis Platoniceis affabre novit. Purgatoriſi ſuſcendi gratia ingenioſus artifex factus, Gregorij magni Dialogorum quatuor libros, quatuor Evangeliorum loco tenuit, Aetnae ſtandardi montis adjutus incendio. Johan. Laleus ubi ſupr. * Forte Patricius inter inanes & efferatos populos leſido Commento uſus fuerat, quo magis eos à peccatis detereret ut ulticem adeſſe penè domi oſtenderet. Steph. Forcat. de Gallor. impio de Philoſophia lib. 7.

my things done to ſoules ſeparated from their earthly bodie; by which he would terrifie the mindes of the negligent with fearefull relations: and with the report of what things are pleaſant to inflame the affections of the juſt to devotion, therefore will I perfect that more faithfully which you require for the benefit of the ſimple. Fit indeed for the ſimple; ſo that I may eaſily bee induced to beleieve the Character of the man, aptly given by Baleus as moſt ſutable to him. Henry of Saltry u a Benedictine Monke, was borne and educated in Huntingdon-ſhire, he was from his Cradle almoſt wholly given to ſuperſtition, together with his profeſſion of his Benedict, having learned Ariſtoteles inventions by the helpe of Platoes Ideas, he knew well how to frame a Chymera, by the aſſiſtance of the fire of flaming mount Aetna, and the foure Bookes of Gregory the great, which as the foure Goſpels hee eſteemed, he did become a cunning maker of a Purgatory. Thus you ſee how fit an Author we have found for this ſubject, to whom all appeale; a fit ſcholler for two ſuch Tutors, as Florentianus and Gilbert, he himſelfe being deceived; and of ſuch that rule is true, nimis credulus minus credendus. But yet hee is not willing ſo to bee, that he might deceive others. Yet muſt not this be thought a fault in theſe men; theſe pia fraudes being by them eſteemed of no ſmall uſe in religion, eſpecially towards the ſimple, and of this ſort doth Stephanus Forcatulus accompt this Purgatory, making the thing it ſelfe as it is, but a meere ſcarre-crow: * It may be (ſaith he) that among the fierce and wilde people, Patricke uſed this witty device, by which he might the better terrifie them from their ſinnes, by ſhewing that they had at their owne home a Revenger. And indeed for ſimple people (for whom Salterienſis ſaith hee intended it) who might be like chil-

dren affrighted with Bug-beares, there could not bee a fitter subject chosen, or invented than this Purgatorie. If we could tell how to make truth and fallhood consist: But as I said, here may be seene how partiall an Author we have met for this Purgatory; and his owne affections occasioneth his credulity, men easily beleeving what they would have to be; You see his credulitie being a stranger, wrought upon by two cunning Imposters, he in the meane time shutting his eyes, and not examining how probably it might be questioned; as it was by those that did contradict it to himselfe, we see lastly on how sandy a foundation all this is layd; the bare word (if not fiction) of that Knight, I may well say in this case, Knight of the Poste, who after so much fasting and stirre, and being shut up twenty foure houres in that Cave, might well be ashamed to returne without some newes, which he had time and place enough to make; neyther neede he doubt to make them credible, none being willing to contradict (if they could) considering the age it selfe most addicted to the entertayning of visions and revelations, of which this Purgatory affordeth matter more than enough. All which considered, it cannot be wondred why Ioceline (of whom before) living after this Henry, yet would not take notice of this Purgatory, notwithstanding all the noyse and busling at this time for it. But the wonder still remaineth, if it were true that this Purgatory was of Saint Patricks foundation, that it should not be spoken off seven hundred yeares after: and when it was set on foote, being enquired after on all hands what it was, and how true: there being at hand some who came out of Ireland, and they religious men too; that did disavow there, somuch as hearing of any such thing in their countrie, as we have seene reported to Salteriensis, whose voyces must be cryed downe, and quite rased out of all Records, as farre as in these men doth lye, as was shewed before: Neyther will it suffice to say, that these contradictions have relation onely to the

supra p. 28. lit.

the

Math. Paris.

ubi supra.

b Ecce nunc

intrabis in no-

mine I E S U

Christi & per

concauitatem

speluncæ tam-

diū ambulabis

donec in cam-

pum exiens,

aulam inuenies

artificioſſime

fabricatā; quā

cum ingreſſus

fuēris, ſtatim

ex parte Dei

nuncios habē-

bis qui tibi piē

quid faciēs in-

dicabunt. Mat.

Paris. ubi ſupra

pag. 84.

the history of the Knight, without trenching on other Pilgrimages which might bee besides. For besides the sound of the words themselves, *quod nunquam talia audierat*, y that hee never heard the like things in his countrey: we shall finde that the things happening to this Knight are no other than what wee read almost *verbatim* in others, that were said since to have gone into this Purgatorie: and for the greater credit of the business, we are often told, that *in Saint Patricks owne dayes many went in thither*, who reported what grievous torments they did suffer, and that they had there found joyes great and unspeakeable; whose actions being recorded in the Abbey of that Purgatory must bee supposed to be the ground on which they who instruct the Pilgrimes tell them, what is to bee done, and what shall befall unto them, for so saith the Director of the Spanish Viscount of whom after: These things have wee heard to have happened to those who have returned from Purgatory. The instructions then given, being the same here given by the Prior to our Knight in his pilgrimage (if we thinke him not to be rapt with a Prophetical spirit, like one of *Apollo's Priests*) for we doe not read of any of themselves that have undertaken the labour to goe into that Purgatory to tell us any thing by their owne experience; it being enough to make others ridiculous and not themselves, his directions are these: *b Behold thou shalt now enter in the name of I E S U S CHRIST, and shalt walke through the concavities of the Cave, untill going out in a large field, thou shalt finde, an Hall most artificially built, into which having entred, immediately thou shalt meete messengers sent to thee from God, who shall tell thee what thou hast to doe.* What after-Pilgrimages report are such things, and like things to these said to happen to the Knight, and what the Knight saw and felt, are such things and like things to what others are said to see, and felt, and reported themselves to have seene and felt before. And yet such things

things did that *Abbot* with whom *Henry* consulted say he never did heare of in his countrey: a matter very unlikely, if eyther they were so frequent, or at all; and if we should reſtraine it onely to this pilgrimage of the *Knight*, why ſhould it not rather bee firſt knowne in *Ireland* before it did ſie to forraigne Nations, if (which I rather beleeeve) the *Knight* might not want confidence of opening himſelfe therein at home, and ſo nigh, where he might be laughed out of his dreame; and therefore rather chuſeth to begin abroad: that winning credit there, the newes might returne more authentically: it being a ſhame to deny what the world proclaymeth, and more wiſdome (though otherwiſe) for the Natives to diſſemble it, then to looſe the repute, the Nation may have abroad, by the ſuppoſing of their having ſo admirable and ſtrange a Monument among them, it being the honour of the countrey: as after.

We looſe time therefore, while wee expect to finde the originall of this Purgatory from *Saint Patricke*, or any of the *Patricke*. Wee have hitherto ſcene nothing that could induce us to beleeeve it: and it hath appeared how groundleſſe their faith is, who are miſled by ſo generall a tradition, that it is of *Saint Patricks* owne *Erreſſion*, which to contradict were the true Symptome of frenzie, if we ſhould appeale to them. And yet notwithſtanding all this confidence, we ſhall ſee the cauſe ſhamefully deſerted at laſt, for having wearied themſelves, labouring in vaine to make *Saint Patricke* the Author of it, they give over the ſearch; miſerably begging the queſtion, that if we would grant them the thing, they will not much contend for the ſounder. It is *Meſſingams* laſt reſolution, after he had put himſelfe out of breath, Had we not labourd for ſifting the Truth faith hee (which how happily hee hath performed hath beene ſcene) We needed not to quarrell ſo much as we doe about the Author of this Purgatory: Is it not ſufficient that we have it, by whomſoever it were found out? And that

c Nili veritati indagandæ ſtudiſſemus non eſſet quod tantopere de huius purgatorii Authore altercaremur, an non ſatis nobis foret illud ab aliquo quiſquis tandem ille in inventum eſſe tam ſingulari Dei privilegio patriam noſtram gaudere tamq; ſalutari beneficio noſtrates frui?

Tb. Meſſ. pref. ad lect. pref. i. tract. de Purg. S. Pat. pag. 87.

our countrey doth enjoy from God, so singular a Priviledge,
 so saving a benefit? But speake freely without these ins.
 Was Saint Patrick the Author of it, or was hee not?
 he was not: For so have wee it at last confessed by the
 same Messingham. & If it bee true that wee grant the
 place to have bene before Patrick was borne, which al-
 so the history of the Knight, so bee after described, doth
 plainly insinuate. This is something plainer than before,
 although yet with too much reservation: but let him go
 forward. The history is this: Wherefore while Saint Pa-
 tricke, by fasting, watching, and prayer was earnestly pray-
 ing; the holy Sonne of God appeared to him, and leading
 him to a desert place, did shew to him a Cave, which was
 round and darke within, &c. Which hath this marginall
 note, & therefore was it made before. And heare, that which
 before wee heard of Saint Patrick's making a Circle
 with the staffe of I E S V S within which the earth did
 open, by which Saint Patrick was made the finder of
 this Purgatory: This (I say) is now rejected and just-
 ly, for the former reasons: But to that Saint Patrick
 thus out of this businesse will not doe well, by leaving it
 indifferent to some other to be the Author of it. For let
 this be granted, and it will be demanded, Why then it
 should be called Saint Patrick's Purgatory, if not so?
 And if it be not so: then why may we not as well doubt of
 the Truth of all the rest of the reports as of that? For
 much, or most, of the reverence this place hath gayned
 was from hence, that it was still esteemed to be Saint
 Patrick's Purgatory. Was it not then high time thinke
 you, for him to ranne hard that cometh next in to
 helpe the matter? By whom we are told, that although
 the place were before Saint Patrick, and that hee was
 onely the finder of it, & yet was not the place before
 then accommodated to any solemne religious use: So that
 in respect at least of the use of it, Saint Patrick may
 be still thought to be the Author.
 But neither will this bee allowed as altogether true
 if

d Hoe si ad ve-
 ritaré accedat.
 ut locū esse de-
 mus ante Pa-
 tricum natū,
 quod etiam hi-
 storia Militis
 infra describē-
 da non obsecurē
 insinuat, quā-
 si habet. Unde
 dum Patricius
 pro salute pa-
 puli in jeja-
 nijs, vigilijsq;
 & orationibus
 positus Domi-
 num precare-
 tur perspersus;
 pius Dei filius
 apparēs ei, du-
 xit eum in lo-
 ruba desertum,
 & ostendit illi
 speluncam ro-
 tundam & ob-
 scuram intus
 secus, &c. id. h.
 e. Ergo ante fa-
 ctam in margi-
 ne ibid.
 f. sup. p. 20. l. m.
 g. Non tamē ad
 celebrē religi-
 onis usum an-
 tea fuit accō-
 modatus. Rich.
 Stanbury in
 vita sancti Pat.
 lib. 2.

if the religious use of it bee extended to *superstition*:
In which sence it may perhaps be thought to be as well
before, as after *Saint Patrick*, frequented and esteemed;
and the former fictions to be the ground of what follow-

h Est locus extremum pandit quæ Gallia litus.
Oceanus præsentia. Aquæ, ubi scaturit *Ulysses*
Sanguine libatæ populum morisse silentium
Illic umbrarum sensu frigore volantum
Flebilis audiat questus: simulachra coloni
Pallida, defunctasq; vident: hic ære fixas.
Claudian. lib. in Rufinum fol. 39.

ed; for there want
not some, who
make *Ulysses* the
founder of it, out
of these Verses of
Claudian.

1. A place neere Gallia's utmost bounds with Seas
2. Environed round there stands, *Ulysses* there
3. With blood, is said, the silent Ghosts appease:
4. Where mournfull plaints (scarce heard) yet men doe
5. Of shivering Shades: pale images, there bee
6. And walking Figures of men erst dead, that see.

Into this place doth *Stephanus Forcatulus* make *Arthur*
King of the Brittaines, to enter when hee hath, The
King did take the paines, to visit the Den, which was
long and darke; into which he put himselfe, having left
the open ayre; There is not there any vicissitude of light,
and darkenesse, but the descent rough and steepe, with a con-

i Specum lon-
go recessu opa-
cum Rex invi-
serenon est gra-

atus. & relicto spiritu libero in illum se dimittere, in quem nullum discrimen diei
& noctis perveniret, relicta in tergo luce descendu aspero, delicta nupere & tenebris
assiduus diffuso natura prorsus & fabula memorando. Ferebatur enim Ma-
nes pervius specus vel forte ad locum in quo animæ eorum qui dum viverent sese vi-
tæ ac labe aliqua eluibili iniquaverunt recocti expositentur ut purgatz & tunc
inde in celum evolarent. Forte *Patricius* inter mirantes & offeratos populos lapido
commento usus fuerat, quo magis eos à peccatis deterreret, & ultionis adesse pena do-
monstranderet. Imbutus numine *Melinas* Specum *Patricij* *Vlyssis* in decantatis illis
erroribus in *Hibernia* actis adesse ipse. Et nossum quidem primum *Vlyssis* esse ad cubi-
ti mensuram, deinde circulum altissime impressum successu temporis interire. Quod
perfecto non multum à vero abhorret. Nam inferos Allectum *Vlysses* *Homerus*
dicit (*Odys. 11*), ad fluxum Oceani ivisse & foream fecisse memorabilem; nam
itaque, id quod innuit *Claudianus*, Est locus extremum, &c. Ex eo egressam
Euxiam *Mageram* Poeta finxit *Rufinus* deterrima persuasuram. *Steph. Forcat. de Gall.*
Imper. & Philo. lib. 1. pag. 1087. 1088.

sinned darkenesse, as remarkable by nature as fabulous. For through that Hole, there was a passage to the place of Spirits, or where the Soules of them are purged, who whiles they lived, polluted themselves with vice, and such skaines as might bee washed away: That being purged from all offenses, they might thence joyfully fly into Heaven. In which words our Author, seemeth to deliver onely what the opinions of others were of this place: whereas hee himselfe esteemed it no otherwise than as a Bugg-bear, for so it followeth. It may be Patricke made use of this witty device, to terrifie the cruell, and fierce people from committing sinne, shewing them a Revenger to bee so neere at hand. But to goe forward that we may finde out the Originall of it, Forcatulus bringeth in Merline the Welch prophet, informing the King herein. Merline being divinely inspired, ascribed this Cave of Patrick's to Vlysses being in his travels so much spoken of driven into Ireland; As, that first, Vlysses had with his Sword digged it about a Cubit deepe, and that after in processe of time, the Hole was enlarged, it sinking to a great depth, of which Forcatulus thus. And truly this is not farre from truth, for Homer (Odyss. II.) saith, that Vlysses being desirous to consult with infernall spirits, went to a place neere to the flowing of the Seas, and that there hee made a memorable Pit, or Hole, to which also Claudian hath reference, Est locus extremum, &c. where the Veries before are cited. Out of this place the Poet saigneth Megera the Fury, to come and perswade Ruffinus to unhappie courses. Hitherto Forcatulus: to whom let us adde Iohannes Camers. On Solinus & speaking of that place in Claudian. There are de quo mira, & that thinke this to bee the same place, which the Inhabitants of that Region doe name Saint Patrik's Purgatory, of which strange things, and almost fabulous are reported. By which Solinus, as Forcatulus before, would conclude that Vlysses had beene driven into Ireland: for the truth whereof I will not contend.

¶ Sane qui ex-
stimant hunc
eum locum esse
quem specum
D. Patricij ejus
regionis incol-
lar nominant,
de quo mira, &
prope fabulosa
narrantur. Ioh.
Camers Com ad
Solini Polybist.
cap. 35. in Au-
t. pag. 165.

Yet how neere these two, (I had almost said fables) doe agree who seeth not, and that as in other particulars of which hereafter, principally in the manner of the making of the place, both by *Ulysses* and *Patrick*, the one with his *Sword*, the other with his *Staffe*: I so neere that the one seemeth to have beene rayased out of the other, to use the words of one comparing this *Purgatory* with *Trophonius* his *Cave*, in which two, who so compareth shall finde no two things more like. We have the fiction in *Plutarch*, of *Timarchus* his going into that place: "He desirous to know the power of *Socrates* his Demon — went into *Trophonius* his Den; all solemnities first performed, where having continued two nights, and one day, and many giving up for lost, his familiars also bewayling him; early in the morning hee came out with a chearefull countenance. And after he had devoutly worshipped God, and rid himselfe from the shrow of people, he told us of many strange things by him seene and heard. He related that when hee descended into the Pit, hee was at the first compassed with darkenesse — that after looking downewards, he saw a vast gaping, and that round like an hollow *Globe*; but very horrible and deepe — whence were heard infinite roarings and groanings of living creatures, Children crying, with Men; and Women pitifully wayling together: noyses and undistinct tumults were heard a farre off, by which hee said hee was exceedingly terrified. All the passages are too many here to bee inserted, which if they were compared with some one of the pilgrimages into this *Purgatory*, I needed not trouble the Reader with any parallel betweene them, they would of them-

l *supr. p. 20. lit.*
m *Erasmus in*
Adag. de Astro
Trophonij
pag. 440.

n *Hic eum de-*
moni Socratis
que vis esset co
gnoscere gesti-
ret in Tropho-
nij Mantem so-
lennibus per-
actis descendit,
cum haesisset in
specu duas no-
ctes & diem: ac
multi eum jam
pro deplorato
haberēt, & co-
plorarent fa-
miliares ejus,
summo dilucu-
lo, fronte per-
quam data pro-
dijt, ac postquā
salutaverit ve-
nerabūdu De-
um, & expli-
cuit se turba
hominum, mul-
ta nobis vidisse

se & audivisse miranda memoravit. Narravit postquam descendit in Mantem effasum se primum multa fuisse caligine, tum deorsum aciem demississet vastum apparuisse hiarum rotundum sicut Globi carinati mirē horribilem & profundum — unde exaudiri infinitos rugitus & gemitus animantium, infinitorum ploratum, puerorum permixtorumque virorum & foeminarum ejulatus, strepitus varios, & tumultus ex alto procul obscuros sublatos, quibus se non mediocriter percussum. *Plusach. de gebo*
Thebis, & Socratis Damone, ex translāt. Hermann, Crus. Basil. 1573. pag. 778.

selves so plainly appear to be so like, that hee might
 well joyne in opinion with Erasmus: o Plutarch (saith
 he) in his *Commentarie on Socrates his Demon*, doth tell
 of on *Timarchus*, that entred into *Trophonius his Cave*,
 who being thence returned, related himselfe to have seene
 many things, prodigious to be spoken: Not unlike what
 Bede and other Christian writers report of those that
 have appeared: with whom agreeth that *Cassiodorus* and
Cassius of Canus. * The Reader is to be admonished, not
 to take for granted that whatsoever Authors of great
 effect have written to be therefore absolute, for some-
 times they sayle and fall under their burden: Sometimes
 also they give themselves to please the vulgar. The which
 things may justly say of Bede and Gregory, the one in
 his *History of England*, the other in his *Dialogues*
 writing certaine miracles commonly knowne and belie-
 ved. Truly I should have allowed those Histories, the
 more, had the Authors of them, according as they ought,
 to the gravitie of their judgements joyned care in making
 choyce of their matter: hitherto *Canus*. But for that of
Timarchus, Erasmus proceedeth, which fable of *Tro-*
phonius truly seemeth unto me so like to that which is
 of *Saint Patrick's Cave*, that it may be believed, the one
 to have raysed out of the other. Neyther will the con-
 jecture seeme unlikely, if we but compare them in one
 particular, passing by, or rather referring the rest to
 another place.
 P It was anciently believed, saith the same Erasmus,
 that who went into *Trophonius his Cave*, would never
 after laugh; Hence to say of a man that hee hath proph-

De hoc admonendus est, ne illi statim persuasum sit, omnia quae magni Auctores
 scripserint, undique esse perfecta: nam labuntur interdum & oneri cedunt, utroque
 interdum indigent. Quae ego eadem de Beda & Gregorio iure fortasse dicere pos-
 sum: quosum ille in *Historia anglorum*, hic in *Dialogis* quaedam miracula vulgo ja-
 ctata & credula scribit: Equidem *Historias* istas probare, nisi eorum auctores
 iuxta praefinitam normam severitatis iudicii curam in eligendo maiorem adhibuerint.
Melch. Canus, loc. Theop. l. 1. cap. 6. pag. 237. P. Quia ceditum est eum qui in
Trophonij specum descendisset postea nunquam ridere, hinc in *Trophonij* intro-
 ucinatus est de homine vehementer tristiccoque. *Er. sm. ibidem.*

lived in Trophonius his Den, was in effect the same, as to call him a very melancholy and crabbed man; And doe wee not finde the same reported of S. Patrick's Purgatory? & They who descend thither say, that all their life after they have no desire to laugh, in which Erasmus agreeth with that of Iacobus de Vitriaco. There is a place in Ireland called Saint Patrick's Purgatory, hee that goeth into it not being truly penitent and contrite, is presently snatched away, and killed by devils, never more to be seene: But being truly contrite and confessed, he shall be there purged: being drawne through fire and water, and a thousand kinde of torments. And he that shall sinne after this, shall in the same place be more cruelly punished: But hee that returneth from that Purgatory and is purged, can never after laugh, play, or love any thing in this world, but alwayes lamenting and groaning, forgetting the things that were behinde, he wholly addresseth himselfe what is before. Thus Vitriacus: of which Roth giveth this Censure: That these things for the most part are not true: We are taught by common experience, if he speaks of that Cave, which is not nowe and frequented, for many there are who have gone thither againe and againe, who being returned play, laugh, and that heartily too, they converse in the world with worldlings, and goe about their worldly affaires, no otherwise than if they had never gone thither; Then which there can be nothing more certaine; But why doth he so mince the matter, if it be so? Is it not true, for the most part, that he, may not be true at all; which cannot be denied;

q Qui descen-
dunt anunt libi
ridendi libidi-
nem in omni
vita adepti,
id. ibid.
r In Hibernia
locus quidam
habetur qui
Purgatorium
sancti Patricki
nuncupatur, si
quis illuc in-
gressus fuerit,
ni verè peni-
tens & contri-
tus fuerit, sta-
tim à Dæmoni-
bus captus &
necatus, nun-
quam postea
revertitur: qui
autem verè co-
ntritus & con-
fessus ingredi-
tur per ignem
& aquam &
mille genera
tormentorum à
Dæmonibus
correctus, ibi-
dem purgatus,
qui autem am-
plius deliquit

acerbius in eodem loco punitur, qui autem à prædicto loco purgatus regreditur nunquam ridere potest, vel ludere, vel aliqua quæ in mundo sunt diligere, sed semper lugens & gemens posterorum obliuiscens in æternitatem se extendit, Iacob. de Vitriaco in Hist. Orient. cap. 9. pag. 16. 17. Hæc plerumque non esse veritate subijciunt. & de Spectu nunc cognito & frequentato semper sic usu quotidiano docemur. Multi enim qui iteratis vicibus Purgatorii Antrum subiiciunt, & tamen regressi ludunt, ridunt, chathinaque in seculo cum secularibus versantur, tractantque negotia huius mundi non secus ac ingressi hunc locum nunquam fuissent, Roth. de Purg. S. Pat. edit à Thom. Maff. pag. 93. num. 17.

t Sin autē Vi-
triacus loqua-
tur, nō de prę-
senti & conspi-
cabili, sed de
altero illo de-
litescenti & ab-
scōdito pur-
gatorio, &c. De
re ipsa nihil
statuo, id. ibid.
num. 18.

u Sup. pag. 28.
lib. 10.

Fortunatus
his fabulos his-
tor. cap. 15.

Supra pag.

Ariosto Or-
lando Furioso
lib. 10. Cave. 78.

See then his avoydance. But whether Vitriacus doth
speake of this present and visible Purgatory, or of that
other which is hidden, &c. I will now determine any thing.

It is not yet determined that there is such an hidden Pur-
gatory, and to suppose it, is to beggs the question of
which more after, " Neyther was it fit that hee should
determine any thing in this, for so inconfuting Vitriacus,
he had false foule on Florentianus one of Salteriensis his
good Tutors, who taught the same that Vitriacus doth
here, as was seene before. But, why spend wee so much
time in searching after the originall of this fiction? Fit-
ter surely it is to be rancked, as it is, with heathenish and
Poeticall figments, and with Fortunatus his Purse and
Cap, than to be obtuded to Christians to bee beleaved,
Where because we have named that Fable of Fortunatus,
if the Reader can with patience peruse it, hee shall finde
his going into Saint Patrick's Purgatory with Leopoldus
his servant. There may you have the description
of the place with the whole story of Saint Patrick's
finding it at first. The relations made to him of those
that had gone in before: his asking leave to enter accord-
ing to the Custome with many other Circumstances ob-
servable in that Pilgrimage: and what there happened
unto him; Also lively representing what wee read of
other Pilgrimages justly deserved to be reserved in the
Abbey with the rest of those who did enter, in Saint Pa-
trick's owne time. For I beleave if the matter were
narrowly sifted, this and they will be found to be of one
stampe, and done much about the same time; a place also
so wee may afford it in Ariosto in Orlando Furioso
where wee finde this memory of it.

„Where men doe tell strange tales, that long agoe
„Saint Patrick built a solitary Cave,
„Into the which they that devoutly goe
„By purging of their sinnes their Soules may save,
„Now whether this Report be true or no
„I not affirme and yet I not deprave.

And

And here may *M. Burton* for his deep search into the secrets of Nature be fitted with a place such as we could wish: *I would (saith he) have a convenient place to goe downe with Orpheus, Vlysses, Hercules, Lucians, Menippus at Saint Patrick's Purgatory, at Trophonius denne, Hecla in Island, Atna in Sicily to descend and see what is done in the bowels of the earth. But I proceed to what remaineth: That seeing we cannot finde the Author of it, which Messingam conceiveth not to bee so materiall, yet that we see the use of it, and why it is called a Purgatory.*

M. Burton of the causes of melancholy, part. 2. sect. 2. memb. 3. pag. 246.

Wee have before seene the solemnitie and strictnesse of of the Pilgrimage, so great paines deserveth some great and large benefit. And greater cannot be, if that be true which *Ranulphus* reporteth (and yet but by heare say) of it: *a There is Saint Patrick's Purgatory, that was shewed at his prayers to confirme his preaching and his lore, when he preached to misbeleaved, of sorrow and paine, that evill men should suffer for her wicked workes, and of joy and blisse that good men shall receive for her holy deeds: He telleth that who so suffereth the paines of that Purgatory, if it be enjoined him for penance, he shall never suffer the paines of Hell, but he shall die finally without repentance of sinne, as the example is set more fully out at the Chapters end. Where he speaketh of the History of Owen the Knight of whom before. But his translator Trevisa teacheth us better doctrine. b But truly no man may be saved, but if he be very repentant whatsoever penance he doe. And every man that is very repentant at his lives end shall be sickerly saved, though he never heare of Saint Patricks purgatory; What the effects are of the suffering those paines of which *Ranulphus* did speake, we were before told by *Vitriacus. c That it purgeth him that undergoeth them: But it was not for purging men that Saint Patrick did intend it, for they of the ancientest, that make Saint Patrick the founder of it, speake onely of that infernall fire of the damned, not of any purging flames, of which *Giraldus Cambrensis* thus. d While the Holy Man**

Sect. 4.

Why it is called a purgatory

a Polychron. lib. 1. cap. 35. fol. 45. 2. translated by Trevisa.

b Iohn Trevisa ibid. in Polychr.

c Vitriacus ubi suprap. 47. lit. r.

d De infernalibus namq; reproborum penis, & de verâ

post mortē per-
petuā que Ele-
ctorū vitā, vir
sanctus cū gen-
te incredula cū
disparasset, ut
sancta tam inusi-
tata, tam inopi-
nabilis rerum
novitas rudi-
bus infidelium
animis oculatā
fide certius im-
primeretur ef-
ficaci orationū
instantia, mag-
nam & admira-
bilem utriusq;
rei notitiā du-
ra cervicis po-
pulo perutilem
meruit in terris
obtinere. Giral.
Camb. Topogr.
Hiber. distinct.
2. cap. 5.
e. Guil. Thyrans
descens. p. 150.
de mirac. sancti
Patrick p. 150.
de quo supra
pag. 17. l. 11. h.
f. Supra pag. 25.
l. 11. p.

g. Supra pag. 47.
l. 1. 5.

disputed with that incredulous nation of the infernall paines
of the reprobate; and the eternall and true life of the Elect
after death, that so great, so unusuall, so strange a no-
veltie might, by what they should see, make a sure impres-
sion in the mindes of these infidels, through great ferven-
cy of prayers he deserved to obtaine for that stiffe-necked
people, the great, admirable, and profitable demonstration
of both upon Earth; a demonstration of both saith hee,
that is of eternall blisse and joy, which who will say is
scene, or found in Purgatory a place of torment? And
the torments also of which he made demonstration, was
of that which they doubted, the infernall paines of the
reprobate. And thus much did Thyraus speake before:
e That these incredulous men doubting of the paines and
punishment of the damned, and requiring some visible de-
monstration of it, hee made a Circle in the earth, &c. As
for that other, f That God had further revealed to Saint
Patrick, that in that place there was a purgatory, of
which before, it is but a late fancie, and on better con-
siderations brought in to helpe the matter. Now that the
eternall torments of Hell should purge, is surely a new
thing, and such as none of them, I suppose, will take upon
him to defend. This is that (if any) that was shewed by
Saint Patrick, neyther did he but shew it, to terrifie those
that doubted of them, which needed not to continue, the
worke being finished, and they now beleeving.

Yet let it be supposed, that in that place the paines of
Purgatory may be understood, and that not the reprobate,
but the truly contrite is there purged, being by Devils
drawne through fire and water, and a thousand dangers, as
Vitriacus would have it. g Yet I hope they will not say
that this Fire or Water, or I cannot tell what thousand
dangers doe purge them that suffer them not: And will
they say, that all who in our dayes goe into this Purga-
torie, doe lye frying in such flames, or be frozen in water,
or runne any such dangers at all? Sure I thinke they will
not. And if any should, common experience would

crie

crie them downe : Since the writing hereof, saith Campian the Iesuite, ^h I met with a Priest, who told mee that he had gone that pilgrimage, and affirmed the order of the premisses, but that for his owne part he saw no sight in the world, save onely fearefull dreames when hee chanced to nodd, and they said hee were exceeding horrible. Neyther is it thus onely in these dayes, but if wee looke many ages before, it will bee found no otherwise, and well may it be doubted if ever it were more. *John Stow* in his *Annals of England* hath a discourse to this purpose of *John Froissart* the French Historian, who lived Anno 1395. about 244. years since, & after *Henry of Saltry* 255. much about the middle time, it is this: ⁱ About this time, ⁱ *John Stow* Sir *John Froissart* Chanon of Chymay in the Earledome of Heynault, as himselfe reporteth, came into England. ^{Annal. of Engl. in Rich. 2. anno 1395.} He demanded of Sir *William Lisle*, who had beene with the King in Ireland (he meaneth *Richard* the second) the manner of the Hole in Ireland, that is called Saint Patrick's purgatory, if it were true that was sayd of it or not: Who answered, that such an Hole there was, and that himselfe, and another Knight had beene there while the King lay at Dublin; and sayd, they entred into the Hole, and were closed in it at the Sunne-set, and abode there all the night, and the next morning issued out againe at the Sunne-rising. Hee said that when hee and his fellow were entred, and past the Gate, that was called the Purgatorie of Saint Patrick, and that they were descended, and gone downe three or foure paces, as into a Cellar, a certaine hot vapour rose against them, and strake so into their heads, that they were faine to sit downe on the stayres which were of stone: And after they had sate there a season, they had great desire to sleepe, and so fell into a slumber, and slept there all night: In which sleepe they had marvailous dreames, otherwise than they were wont to have in their Chambers, but in the morning after they had issued out, they had cleane forgotten their dreames and visions. Thus *Stow* of *Froissart*, whose owne relation, if it be rather desired is as

k John Froissart
Fr. Hist. 4. vol.
cap. 61. pag. 192

followeth. k I John Froissart, knowing peace to be concluded by Sea & Land, between the English, & the French, had a great desire to see England, towards which I presently tooke shipping, where having beene some few dayes, I went towards the Court, and by the way chanced in an Inne to meete an English Knight. The next day both of us taking Horse, we did ride together one dayes journey, and in our way discoursing of many things, at last I enquired whether in the last voyage into Ireland, he had accompanied the King: He told me he did: Then I demanded of him, whether those things reported of Saint Patrick's Cave were true: Hee answering seemed to confirme all that others had reported of it, and that he with another English knight (while they stayd some dayes in Dublin) went to see it, where they were both shut up for a whole night. I asked him if hee did see any strange thing or spectar there. Hee replied, When I with my Companion had entred the dore of the Cave, which they commonly call Saint Patrick's Purgatory, and descending three or foure steps, so great and suddaine an heate we found in our heads, that we were enforced to lay us downe on the stone stayres, where sitting, a great drowsinesse tooke us, so that we slept all the night: I enquired whether being in sleepe, they did know where they were: and what visions they saw: Hee answered, that he saw in his sleepe many phantasies and sights, and many other things which as it seemed to him are not wont to be seen by him lying in his bed. All this he affirmed to be true; but when as early in the morning the dore was opened, and wee were come out, immediately all these fearefull things seene in our sleepe were quite forgotten. Thus he, so that 244. yeares since, we finde none of those reports of going into, I know not what places within this Cave, and tumbling in fire and water and thousands of dangers: But for helping this, one biddeth us not to looke so low, but rather to Saint Patrick's time for these things. ¹ Such as in our memory goe into this place (saith hee) are sensible of no terror, unlesse it may bee they might be surprised with a

I Qui nostra
memoria in
hunc sese lo-
cum compin-

sound

found sleepe. But in the first planting of Religion, (at which time Miracles are for the most part most frequent) it seemeth to me likely, that there used to appeare to those penitents, many strange and terrible sights. It is but likely, you see, that it might be so in the first age of it, and if then it were so, and that that time might require that miracle for settling Christianitie, yet is it not now requisite: so that whatsoever it was in Saint Patricks time, it is confessed, that now no newes are to be found of Fire & Water and such grievous Torments as wee are borne in hand to bee true, for the purging of those that goe into this Purgatory, which if now vanished, how then are the pilgrims purged? And if they be not purged, why are they deluded as if they were? Why is this then called a Purgatory? unlesse it bee, as Campian telleth us, *That because devout men have resorted thither for penance, and reported at their returne strange visions of paine and blisse, and therefore they call it Purgatory. As if visions of joy and blisse, of torment and paine may be said to purge.*

So that now to shut up this first part of this discourse, we have seene, how into nothing this Purgatory is now shruncke and shriveled up: although esteemed venerable for the Author Saint Patricke, and religiously respected for it selfe, as being a Purgatory. But no Saint Patricke can wee finde to father it: And for the Name of a Purgatory, we see it turned to smoake; if we may say there is so much as smoake where no Fire is, for so is it heere; Therefore no purging, therefore no Purgatory.

Yet notwithstanding all which; wonderfull it is to consider how much this fiction, (for so wee may now be bold to call it,) hath prevayled, that the whole world almost should bee so bewitched, as to bee deluded by so grosse an Imposture, and amazedly to runne, as it were Hoodwinked after it so farre as it did: and how farre it did so, is that which in the following Chapter, I purpose to discover.

guunt, nullum
sibi terrorem
injici sentiunt,
nisi forte arcti-
or somnus cō-
plectatur. Sed
in primâ Reli-
gionis constitu-
râ (quo tem-
pore miracula
ut plurimum
crebriora sunt)
veri quidem si-
mile mihi vide-
tur quam plu-
rima Idola tru-
culenta & ter-
ribilia aspectu
solita fuisse
pœnitentibus
ante oculos ob-
servari. Rich.
Stanib. in vita
sancti Patricij
lib. 2. pag. 63.
m Edm. Camp.
hist. of Ireland
lib. 1. cap. 13.

CAP. II.

The progresse and flourishing estate of Saint Patrick's Purgatory, in the esteeme it had at home and abroad. Whereof some probable Conjectures. Some Pilgrimages thither set downe. Together with an examination of the Truth of them.

Sect. I.
The flourishing times of S. Patrick's purgatory.

a Cujus loci fama sparsim per omnes Europæ partes volare visa est, &c. Guliel. Thyraeus discurs. panegyric. de mirac. sancti Pat. discurs. 3. pag. 151.

b Hæc spelunca ab exterarū gentium peregrinis, summā jam olim religione frequentabatur Rich. Stanbury. in vita S. Pat. lib. 2. pag. 65.

IN the former Chapter, we laboured to find out the beginning and Originall of that place, commonly called *Saint Patrick's Purgatory*, of which wee could finde no footesteps for many ages together, and howsoever it slept for 700. yeares, that is to say, from the yeare 432. if wee begin it with *Saint Patrick*, to the yeare 1140. about which time wee first read of it in *Henry of Saltry*, from thence forward notwithstanding it did so strangely rise by degrees, that all places were full of it, and that also so suddainely, that ^a *The fame of that place did seeme to fly over all the parts of Europe*, saith *Thyraeus*; and as readily did all parts of Europe fly hither unto it. ^b *This Cave being of old, with the greatest devotion frequented by strangers of forraine Nations*: saith another. Neither is it so much to bee admired that strangers and such as were further off, should thus be deluded, they trusting to the relations of others herein: But that they who lived nearest to it, even in the same kingdome, should not be able in so long a time to discover the fraud, and finde out the imposture, it is to me a thing of all others most admirable; whereas on the contrary we finde it countenanced with the greatest *Testimonies of credit*, that either our *Church* or *Common-weale* could afford it: and that for some hundreds of yeares after the first rising thereof.

For if a Man would search into the *Records of England* hee might finde testimonials of this nature. I
will

will instance in one which wee meete in the raigne of Edward the third, the Tenour whereof is as followeth.

The King unto all and singular, to whom these Our Letters shall come, sendeth Greeting, Maletesta Ungarus, which I doe rather thinke to bee his Sirname, than that hee was an Hungarian, both in respect of his Name, and the place Ariminum, both being in Italy, hee being A noble gentleman and Knight of Ariminum, Comming to our presence declared to us, that hee having left his owne Countrey, had with much labour gone in pilgrimage into Saint Patricks Purgatory in our land of Ireland: And that he continued there shut up as the Custome is, one whole day and night, together: Earnestly beseeching us, that for the Confirmation of the truth of the premises, wee would be pleased to afford him these our Princely Letters: Wee therefore taking into our Consideration, the dangers and hazards in that his pilgrimage, and howsoever the report of so noble a man might be to us sufficient, yet are we further informed thereof by Letters from our Right trustie and welbeloved Almaricke of Saint Amand Knight, our Justice of Ireland; and from the Pryor and Convent of the said Purgatory, with others of great credit: As also by other cleere evidences, that the said Nobleman hath duly and couragiously performed that his pilgrimage, we have therefore thought fit, favourably to give unto him Our Royall testimonie concerning the same: And to the end

c Rex universis ad singulis ad quos literæ nostræ pervenerint salutē. Nobilis vir Maletesta Vngarus de Ariminio Miles, ad præsentiam nostrā veniens, mature nobis exposuit, quod ipse à terræ suæ descendens laniis purgatorii sancti Patricij, infra terram nostram Hiberniæ constitutus in multis corporis sui laboribus peregre visitaret, ac per integræ diei ac noctis unius continuatum spacium, ut est moris, clausura manserat in eo.

dem; nobis cum instantiâ supplicando ut in præmissorum veracius fulcimentum regales Literas nostras inde sibi concedere dignaremur. Nos autem ipsius peregrinationis considerantes periculosa discrimina, licet tanci Nobilis in hac parte assertio sit accepta. Quia tamen tam dilecti & fidelis nostri Almarici de sancto Amando Militis Justitij nostri Hiberniæ quam Prioris & Conventus loci dicti Purgatorij & etiam aliorum autoritatis multæ virorum literis alijsque claris evidentijs informamur, quod dictus Nobilis peregrinationem suam hujusmodi ritè perfecerat, & etiam animose dignum duximus super his autoritatis nostræ testimonium favorabiliter adhibere & ut sublato cujuscunque dubitationis involuero præmissorum veritas singulis patefiat, has literas nostras sigillo Regio consignatas sibi duximus concedendas. Dat. in Palatio nostro Westmonasterij 24. Octobr. Ex Archivis Regijs in arce Londinens. asservatis patet. 32. Edw. 3. pag. 2.

there

there may be no question made of the premisses, and that the Truth of them may more clearely appeare unto all men, we have thought good to grant unto him these our Letters, sealed with our Royall Seale. Given at our Pallace at Westminster the 24. day of October.

Like Letters, and of the same Date hath Nicholas of Ferrara a Lumbard. See here to what an height, from so obscure a beginning, it is now risen, not onely visited from all parts, but also Tested in so high and eminent a manner, and that, as you have heard done with so great deliberation and advice, as a matter of the greatest consequence. Yet how farre the Teste runneth, you see, that it is but onely of The due performance of the pilgrimage. And here it is to be observed, that in the times of Edward the third of England, the Esteeme of this Purgatory was at the height, after it had been rising thereunto 186. years; for so long it is betweene Henry of Saltry anno 1140. and Edward the third anno 1326. And within the compasse of this Kings Raigne, wee shall finde much more noyse of it, and pressing to it, even from farre, then eyther before or after: as that of Ramon the Spanish Viscount, Anno 1328. (if wee beleewe the date) in the beginning of his Raigne of whom wee shall hereafter have occasion more largely to discourse, together with that following, being 37. yeares after, Yet in the said Kings raigne also. That, I meane which wee finde Recorded in the Registrie of Ardmagh, sent unto me by the now most learned Primæte for the furthering of this worke; being Letters recommendatory from Milo Archbishop of Ardmagh in the yeare 1365. on the behalfe of certaine Pilgrims: The words are these.

e Milo permissi-
sione divinâ

„e Milo by divine permission Archbishop of Ardmagh

Archiepiscopus Armachanus Hibernie Primas, religioso ac discreto viro Priori purgatorii sancti Patricij Loghderg Clogherensis Diocessis, ac omnibus alijs Clericis & Laicis nostræ Armachanæ Provinciæ salutem in Domino sempiternam. Venientes ad nos Iohannes Bonham & Guidus Cissi asserentes se plurima sancta loca devotionis causâ peregre visitasse locum qui dicitur Purgatorium sancti Patricij Patroni nostri

Primæte

33 Primate of Ireland, to the religious and prudent man, Dioceſi Clog-
 33 the Pryor of Saint Patricks Purgatory in Loghderg, herenſi prædi-
 33 within the Dioceſſe of Clogher, And to all others the tra devotionis
 33 Cleargie and Laitie within the Province of Ardmagh cauſa pro ani-
 33 everlaſting health in the Lord. Iohn Bonham and Gui- marum ſuarum
 33 das Ciffi comming to us, have related that they have for remedio cupi-
 33 devotions ſake gone in pilgrimage, and viſited many tes, ut aſſerunt,
 33 holy places: and that they are deſirous for the health of viſitare ad om-
 33 their Soules to ſee the place called the purgatory of Saint nes & ſingulos
 33 Patricke our Patron, which is in the Dioceſſe of Clogher per quos dictos
 33 aforeſaid: Wee doe therefore entreat and exhort in the peregrinos tra-
 33 Lord all and every by whom theſe ſtrangers ſhall paſſe, fire contigerit,
 33 that you would entertayne and receive them courteouſly: ſuademus &
 33 And that of the goods which God hath beſtowed upon vos hortamur
 33 you, you would afford them ſome charitable helpe, not in Domino
 33 ſuffering, (aſmuch as in you lyeth) any moleſta quatenus ipſos
 33 tion or diſturbance to bee given them. By which peregrinos cum
 33 meanes we doubt not, but that you ſhall be partakers of per loca veſtra
 33 that their devout labours: Dated in the Citie of Downe tranſierint be-
 33 the fifteenth day of March, in the yeare of our Lord one nigne & favo-
 33 thouſand three hundred ſixty and five. And of our Con- rabiliter admir-
 33 ſecration the fiſt. tatis, & de bo-
 33 nis à Domino
 33 vobis collatis.
 33 humanitatis
 33 beneficium &
 33 charitativum

ſubſidium eiſdem impendatis, Non patientes eiſdem inferri, quantum min vobis eſt, mo-
 leſtiam vel gravamen, tam devoti laboris vos ex hoc participes fieri nullatenus
 hæſitantes. Dat. in Civitate Dunenſi 15. die menſis Martij, Anno Domini 1365.
 Et noſtræ Conſecrationis anno quinto. Ex Regiſtro Miloniſ fol. 41. In Librari-
 Reverendiſſimi Patr. Iacobi Armachani.

It were eaſie to exceed in testimonies of this kinde;
 yet will I adde onely One more, being 120. yeares
 after This, in the yeare 1485. about the beginning of
 the Reigne of Henry the ſeventh King of England. That
 it may be ſcene how long it held up in that great eſteeme.
 Theſe are Letters Testimoniall of Oſtavianus Archbiſhop
 of Ardmagh given to certaine French Pilgrims.

fVniverſis al-
 mæ matris Ec-
 cleſiæ filiis ad
 quos præſentes
 literæ noſtræ
 Teſtimoniales
 pervenerint,
 Octavianus
 Dei & Apoſto-
 licæ Sedis gra-
 tia Archiepiſ-
 copus Arma-
 chanus totius
 Hiberniæ Pri-
 mas, ſalutem in
 Domino ſempi-
 ternam. Et ſe-
 quentibus in
 dubiam adhibe-
 re fidem. Cum
 pium & meri-
 torium exiſtit
 teſtimonium
 perhibere veri-
 tati, præſertim cum Salvator noſter Chriſtus Dei filius, de cœlis ad ima mundi diſcen-
 dens venerit teſtimonium veritati adhibiturum; Hinc eſt quod univerſitati veſtræ præ-
 ſentium ſeriè innotefcimus, quod honeſti viri Iohannis Garhi & Franciſcus Proly
 præſbyteri Civitatis Lugdunenſis, & Iohannes Burges puer & famulus eorum præſen-
 tium latores, pro ſalute animarum ſuarum pio ducti affectu Purgatorium Almiſſi
 Confefſoris ſancti Patricij Hiberniæ Apoſtoli quo in hoc ſæculo purgantur crimina
 peccatorum: Et montem in quo dictus Almiſſicus Confefſor quadraginta diebus &
 quadraginta noctibus abſque cibo temporali jejunavit, aliæque pia & devotiſſima lo-
 ca & mirabilia Hiberniæ devotè peregrinando viſitarunt, & in dicto purgatorio jeju-
 nijs & orationibus juxta loci illius ceremonias, prout nobis ad plenum extat mani-
 feſtum corpora ſua, affigentes per nonnulla tempora expectarunt ac armis Chriſti re-
 demptoris noſtri contra diabolicas fraudes & fantaſtica excitamenta contemplative
 certarunt, ſuas peregrinationes devotiſſimè implendo, ipſius Sancti ſuffragia & me-
 rita apud altiſſimum impetrando: quos ſub noſtrâ Eccleſiæque noſtræ Armachanæ,
 & ejuſdem Almiſſi Confefſoris protectione ſuſcipimus præſentium per tenorem.
 Quorum biennali commenſali converſatione freti pariter & experti moreſq; vitam &
 perfectionem veſtræ Univerſitati laudabiliter commendamus. Ex Regiſtro Octavianus
 in Biblioth. Reverendiſſimi Patris Jacobi Armachani.

remain

„ remaine in that Purgatory, as it cleerely appeareth to us :
 „ And that by the power of CHRIST our redeemer, they did
 „ contemplatively encounter all the fraudes, and fantastick
 „ temptations of the Devill; devoutly so finishing their
 „ pilgrimage, and desiring the merits and prayers of the
 „ said Saint to the most High, whom by these presents we
 „ receive into the protection of us, our Church of Ard-
 „ magh, and of the said holy Confessor; whose manners,
 „ life, and perfection, we doe recommend unto you all, of
 „ which wee are confident having two yeares conversed
 „ with them.

Which few among infinite others will sufficiently de-
 clare the wonderfull rising, and as strange continuance of
 this purgatory, & that from the times of Henry of Saltry
 (that I may not with others rise higher) untill this of
 Octavianus Ann. 1485. that is, for 345. yeares. For after this
 did it begin to Decline againe: For we finde it solemnely
 demolished within twelue yeares after, in the yeare 1497.
 during the Reigne of the said King Henry the seventh, of
 which in its due place.

Yet if what hath beene said seeme strange unto any, Sect. 2.
Probable Con-
jectures.
 that eyther so obscure a thing should so befoole the
 world into so great an admiration of it, or that so ge-
 nerall a delusion, and of so long continuance, should on
 so small, or no grounds, be mantayned, let him consider
 the slavish feare, into which by the Popish Doctrine of
 purgatory, the world had bin brought; with feare whereof
many have all their lives long been held in bondage: being
told that all the sorrowes in this life, labours, want, banish-
ments, prisons, shame, miseries, calamities, wounds, nay death
it selfe, are nothing to the paines of purgatory. All which,
 with how great cost men seeke to redeeme, is not un-
 knowne. Hence those *Masses* and prayers for the soules
 departed, that they might bee eased, if not delivered of
 those paines. Hence those large Legacies both of Lands
 and Annuities bestowed for the continuance of that
charitable worke.

But the hazards are great, and much uncertaintie is there in this course: And first for the *Rich*, and the most bountifull in this kinde, it may happen that the care of their successors may after a while abate, as unwilling to have their estates too deeply charged: or these divine *Offices* may fall short of performance, at the least sometimes, under the hands of the Priest who undertaketh it, having already possession of all that can be expected: on the other side, what poore hope *The poorer sort of people* may have, of being freed from *Purgatory*, in whose scorching flames they are likely long to fry, they see, who can well tell, that *no penny, no Pater noster*. These considerations of impossibilitie in the one, and uncertaintie in the other, could not but be a great burden to the mindes of men, and the greatnesse of the burden could not but worke in them a desire of finding out some *Remedy*, whatsoever it be, for so great *Evils*: Neyther can it be doubted that a *Remedy* could bee more readily propounded than in this case as readily entertayned, and that, it may be with little or no dispute, at the least with the most part of men.

If therefore such a course could bee thought upon, whereby first men in their owne life time by themselves (not relying on the uncertaine affections of others) might if not altogether, yet abate much of the ensuing paines. That secondly; if any thing were amisse or defective in the worke, it might be supplied by a future reformation of life, or by the continuall use of the said meanes; So in the latter amending any omission in the former. If lastly that meanes, might bee compassed by all, being within the *Capacitie* of each mans *Abilitie*, the *Poore* as well as the *Rich*, being admitted to partake of the benefit, certainly this could not but take under what shew soever it were offered.

And what could not *Cunning* heads, having their owne *Interests* joyned withall, finde out for working this seate? And what I pray you could bee more fitly invented

vented for this, than this, or some other such place of purgatory? with what facilitie? with what easie charge at the least but answerable to mens abilities, even of the poorest, may this be had? with how great hope of reliefe? yea more than could bee expected; certainly more than can be beleevd.

For thou art told that, ^h *That there is none so great a sinner, that needeth to be enjoyned any other satisfaction than to remayne but onely one night in this Saint Patrickes purgatory.* The time, you see, is but short: yet perhaps the torments may be so much the more rayfed; but for that also there shall be an helpe found; ⁱ *for they who being truly penitent shall enter into this purgatory, and doe suffer those cruell paines, whether by a reall passion, or if onely but by an imaginaarie apprehension, shall be purged from all punishments due to them for their sinnes.* Thou canst not, I hope, looke to be more favourably dealt withall, than if thou must bee punished, that thou sleepe and dreame it out, it being sufficient that it be but in imagination onely. Neyther is thy life endangered in this, for into Saint Patrickes purgatory thou mayst goe and come againe, ^k *None esteeming this to bee a purgatory of Soules wherein by the ordinarie appointment of God, they are purged after this life, but that it is a speciall purgatory for those that are alive, in which men living in this world being truly penitent may by the speciall favour of God satisfie the punishment due to their sinnes.* So that now thou needest not to trust the worke to be done by another, seeing it lyeth in thine owne hand to doe it. But what if thou shalt sinne after this, and so incurre another purging? If so; goe but into this place againe, to which thou mayst resort as oft as it shall please thee, which may

h Non est peccator adeo magnus cui alia satisfactio injungatur quam ut unâ nocte in eodem sit purgatorio.

Gul. Thyrens discurs. panegy. de mirac. sancti Patricij.

i Qui verè penitentes illud ingressi, & poenas illas atrocissimas sive per veram passionem, sive per imaginariam apprehensionem sustinentes à penis omnibus pro peccato debitis purgabuntur.

Gul. Pennottius Hist. tripart. cleric. Canonic. lib. 2. cap. 34. n. 2. col. 2. p. 363.

k Nam qui de sancti Patricij purgatorio loquuntur, non dicunt illud fuisse purgatorium animarum, in quo illæ in alterâ vitâ de lege Dei ordinariâ purgantur, sed purgatorium speciale viventium in quo homines in hac vitâ degentes, & verè penitentes, pro poenis illorum peccatis in hac vita debitis ex speciali Dei concessione satisfaciunt. idem. ibidem.

I Multi enim sunt qui iteratis vicibus purgatorij Antrū subirent, & tamē regressi ludunt, ridēt, cachinantur in seculo cum secularibus versantur, tractātque negotia hujus mundi: non secus ac ingressi illum locum nunquam fuissent.

D. Roth. de purgatorio sancti Patricij.

In Intencis in cœlum oculis, signavit totam faciem ac scapulas imagine Crucis, & vultu ad stuporem composito, ita

secum, Deum immortalem! Quid ego video? rogantibus qui proxime equitabant, quid viderat, rursus obsignans se majori Cruce, avertat inquit clementissimus Deus hoc ostentum. Cum instarent aviditate cognoscendi; ille defixis in cœlum oculis, ac digito commonstrans cœli locum, nonne inquit, videtis illic immanem Draconem ignis armatum cornibus, caudâ in circulum retortâ? Quum negarent se videre, atque ille jussisset oculos intenderent, ac locum subinde commonstraret, tandem unus quispiam ne videretur, parum oculatus affirmavit se quoque videre, Hunc imitatus est unus, item alter, pudebat enim non videre quod tam esset perspicuum. Quid multis? infra triduum rumor hic totam Angliam pervasserit tale portentum apparuisse, mirum autem quantum fama popularis addidit fabulæ. Non soleo multum tribuere fabulis quæ vulgo feruntur de spectris, suspicor enim de hominibus credulis, multa pro veris prodita literis quæ simili artificio sunt adsumulata. *Erasm. Colloq. Exorcism. pag. 310.*

be done without any abatement of the comforts of thy life. ¹ For there are many that have gone into this purgatory, and that againe and againe; who being returned doe play, laugh, and that with the greatest expression of it; In this world they converse with men in the world, and looke after the affaires of the world no lesse, than if they had never gone into this purgatory. But will this purgatorie doe all this? Yea, all this, and more too (if you beleeve it) it freeth thee from that purgatory which thou somuch fearest, For thou needest no other penance, no other purgatory. I but the maine thing, and of greatest difficultie, yet remaineth how men may bee perswaded to beleeve this. A matter of no great difficultie.

For first, Besides the facilitie with which men are drawne, to flatter themselves with hopes, and the willingnesse to forget what is not desired. Let secondly some one be packt that shall first goe into this purgatory, who must confidently report what hee shall please to say hee hath seene. And then for them that follow, if they see no such things, it is supposed that on their part something is amisse in the worke: which rather than it should be conceived, the best course would be to say as others did before, rather than by comming so farre, and suffering somuch without bringing backe any Newes to make themselves ridiculous, or loose the prayse of the Action, like unto him in *Erasmus*. Who earnestly

fixing

fixing his eyes upon heaven, did crosse his face and shoulders with the signe of Crosse, & looking as it were amazed, said to himselfe, O immortall God! what do I see? They who did ride next to him, desired to know from him what it was that he did see: But he againe Crossing himselfe more than before, Mercifull God (saith he) turne from us this ominous signe; They now much more desirous to know what it was, he intently looketh up, and pointing with his finger to the place, doe you not see there (saith he) A great Dragon armed with fierie Hornes and his taylor wreathed upwards? they denied that they did see any such thing: He still biddeth them looke more earnestly, and withall shewed the place. At the last one of them least his eyesight might be questioned, affirmed that he did see it, another followeth him, and him another: For now it was a shame not to see what was so plaine: To be briefe, within three dayes, it was all England over, that such a sight was seene, and strange it was to see, how much the vulgar in relating of it added to the Fable. Thus Erasmus, these mens eyes being oftentimes like those eyes in the Comedy, who see more than they doe see. And so Erasmus concludeth: *I am* O Oculi qui not accustomed (saith hee) to give credit to such fables, plus vident which are reported commonly of Spectars, for I suspect, quam quod videtur. Terent. that many things invented with like cunning are written for truth by credulous men. And that by such as be, (it may be) of the honest sort.

But this doth favour something of Combination in the Imposture which although it may, and hath often in many things taken: yet it may also fayle. Therefore, if thirdly you will have that first adventurer to deceive, in being deceived: Feed him before hand with Reports of what things have beene There done in former times, and that hundreds of yeares since. Tell him that some have beene There, who have endured strange things, and seene stranger? some of them Really, others onely in Imagination. And least there might be any Discovery, such a course may be taken with him that long fasting (as thirty

* Edm. Campi-
an Iesuite hist.
Ireland lib. I.
cap. 13.

o Sir James
Dillons descrip.
of S. Patrick's
Purgatory.
p Sir Will. Ste-
warts Letter to
the Lords Justi-
ces and Council.
June 8. 1632.

or *fifteene*, or but *nine dayes*) together with *little sleepe* and *much labour* in *rounding* and *surrounding*, before he shall enter into the place may make the matter sure: For it is not to be doubted but *Reason* will thereby be weakened, the phantasie awakened and they themselves likely cast into a *deepe sleepe*: when principally they must be told that *all their dreames are reall*, and then the worke is done. For that I may use the words of a *Iesuite* in this verie point, * *A man of indifferent judgement may soone suspect that in the drift and strength of imagination a Contemplative person would happily suppose the sight of many strange things which he never saw*; onely for the *divulging* it, it will the better take, if it be first reported *abroad* amongst *Strangers*, for if they be (as they are easely to be deceived) such as are neerest home will soone be caught. Then be sure that the *ground-worke*, and if it may bee *Presidents* also, of such *Reports* bee as *Ancient* as may be; For besides the honour afforded *Antiquitie*, there will none be able to disprove thee, if the matter be but cleanly carryed. For effecting of all which, there cannot be wanting those who are their own *craftsmasters*, both for *Cunning* in *framing*, and *confidence* in *imposing* them on others for *truth*: and how great cause they have (if profit be respected) to labour hard in this *golden-mine*, cannot be unknowne to any that shall consider the great benefit thence arising: which seeming little, yet comming through so many hands doth amount, insensibly to great summes; and that whether wee take notice but of the poore freight and transportation of each *Pilgrime* into this *Island*, for which each one payeth for the most part eight pence, o and what this may in time make up, can hardly be imagined. Yet if there were no more at one time in the *Island* than what Sir *William Stewart* lately found there, p foure hundred *seventie* and one *Persons*, it would amount to *fifteene pounds foure- teene shillings* in one day: But what then shall wee say to that, (if that be true) which *D. Roth*, the now *Po-*
pish

pish Bishop of Ossory reporteth of it, and as he thinketh
 on very good ground. ¶ There is one of very good cre-
 dit yet alive, saith he, who did averre in the word of a
 Priest, that hee had seene fiftene hundred persons alto-
 gether at one time in the Island: which maketh up fittie
 pounds in a day, but as I will not question this mans cre-
 dit, by the (it may be supposed) impossibilitie of such a
 throng in so small a roome as halfe an Acre of ground, so
 will I not make this to be such an estimate as should hold
 out constantly: It is sufficient what he doth there inferre;
 If therefore there were in that place such a number of Pit-
 grimes at one time, what shall we thinke of one whole age,
 specially when the access thereunto was more free than now
 it is, by reason of the Protestant Colonies round about. And
 how great then shall wee thinke the gaine to be that
 would be from the Concourse of people; yet is this but
 the least part, and but the Pence of this treasure, Eight-
 pence is but a poore allowance for so many attending
 priests to be relieved withall; Ecclesiasticall Convents
 both in Ireland and beyond the Seas, must besides the for-
 mer partake of their bounty, if they will share in their
 Prayers: All which no man can thinke would be made
 up of small matters, nor being put altogether would make
 up sleight summes: So that all things considered, it is not
 so much to be wondred, if these so advantageous Silver
 shrines should finde so many Demetriusses, both at home
 and abroad, who have magnified it as a thing descended
 from Heaven, and to be of a divine institution: All of
 them as it were joyned in one packe, and made together
 in one tale, in setting forth the merite of this Pilgrimage
 set forth by the most strange Relations thereof that is
 possible to be met withall.

From this Combination (I need not doubt to call it
 so) it is that among the severall Histories of Pilgrima-
 ges in ancienter times made into this Purgatory (where-
 of Bookes of late so swarme) yet scarcely any one will
 be found to differ from another, at the least wise in any
 materiall

q Adhuc supe-
 rest non nemo
 optime fidei
 qui nobis in
 verbo Sacerdo-
 tis asseruerat, a
 se visos mille
 quingentos ho-
 mines simul &
 semel in Insula.
 Quod si unâ vi-
 ce tantus fuerit
 numerus pere-
 grinorum, quid
 censuimus de
 unâ aliquâ æ-
 tate, præsertim
 quando liberi-
 or erat aditus,
 quam nunc ex-
 perimur, ob co-
 lonias Prote-
 stantium in cir-
 cuitu. D. Roth.
 apud Tho. Mess.
 de purg. S. Patr.
 cap. 1. num. 17.
 pag. 94.

materiall circumstance; which howsoever to some, may seeme rather a singular inducement to the Truth of the thing, yet doth it rather favour of fraud and fiction in the one, and to bee received, rather than tryed by others.

3.
The Pilgrimage
of the Spanish
Viscount into
S. Patr. Purg.
* Ymau referā
historiam quā
Ramonis Vice-
Comitis nobilis
Hipani profes-
sionem in D.
Patricij purga-
torij, ibi ca-
sus, tandemque
additum con-
tinet, res me-
morā dignissi-
ma, cum auditu
jucunda & mi-
rabilis tū pec-
cantes ad meli-
orem vitā fru-
gem sequendā
numinis obser-
vanda præcep-
ta, peccata vi-
venda, purga-
torij cruciatus
timendos miri-
fice exhortans.
Philip. O Sulle-
van, histor. cath.
lib. tom. 1. lib.
2. cap. 1. fol. 14.

I shall therefore single out some one of these *Histo-
ries*, by that to judge of the rest in that kinde: thereby
also avoyding that tediousnesse with which so great a
number would overcome a verie patient Reader: one
only being more than enough. Neyther will I fix on
the first pilgrimage, of which we read reported by Hen-
ry of Saltry, of Owen commonly called the History of
the Knight, which we have before touched, matters were
then in their infancie: It is sufficient that then the ground-
worke was layd, the first Inventors not being able to reach
to that perfection, which after-times found out: But I
doe make choyce rather of a Relation which of all others
is most frequent in the mouthes of this Nation: as it is
at large set out by *O Sullivan: who promiseteth to tell us
an History of one Ramon a noble Spanish Viscount, that
went into Saint Patrickes purgatory, relating what there
happened unto him, and his returne thence, an History, saith
he, worthy to be remembred being both delightfull and won-
derfull, serving to exhort sinners, to bring forth fruit in
their lives, teaching them to observe Gods Commandements,
to avoyde sinne, and wonderfully setting forth the paines of
purgatory, and that they are to be feared. This then shall
be instead of many, nothing being in the rest materiall,
that is not in this one, in which respect I doe desire par-
don if I be larger in it than the matter deserveth; It is by
O Sullivan translated out of Spanish, and is as followeth.

The History of the Spanish Viscount.

* Philip. O Sulle-
van, ibidem.

Ramon by the grace of God Viscount of Perels, and
Baron of Sereta, was a follower of Charles King
of France, to whom my Father (being intimate with
him

him and Commandor of his Armie) on his death bed recommended me, and with whom from my childhood I was educated. The Court of this so great a Prince was famous for the resort of many noble persons, aswell strangers as subjects. Many of these did I often heare discoursing of strange and memorable things in severall parts of the world, which I did earnestly desire to see. But I shall onely speake of those things which concerne my going into *Saint Patrick's Purgatory*. Neyther will I divulge all that there I saw, onely those things which I might lawfully relate.

When *Charles the French King* was dead to whose care I was recommended by my dying Father, I did repayre to *John King of Aragon* in *Spain*, whose subject I was by the law of Nations, my possessions lying within his Dominions. He did alwayes esteeme of me as much as a King could a subject, and mine observance of him was as great: Hee first made me Master of his Horse, and after gave me the Command of three Gallies for the service of *Pope Clement*. And after his death, I served under his successor *Pope Benedikt the thirteenth*, at which time the newes was brought to me of my Kings death, with which sad relation much perplexed, I did earnestly desire to know in what estate the Kings Soule was, or if in *Purgatory* it were, what paines it there suffered, whereupon I called to minde what I heard reported of *Saint Patrick's purgatory*, and resolved to visit it, that I might aswell know some certaintie of the King, as for obtaining pardon of God for my sinnes.

And first fearing I might fayle of my dutie, if without leave from the Pope I had undertaken that pilgrimage; to him I made knowne my resolutions, desiring his favour that I might be gone. But he so mainly apposed himselfe to mine intentions, that scarcely did I know how to gayne-say. But at the last by much importunitie I gayned so farre with *Pope Benedikt the thirteenth*

„thirteenth, that I was with his blessing confirmed in it,
 „and so departed from *Avignon*, where hee then was in
 „the yeare after the birth of our Lord one thousand three
 „hundred twenty, and eight in the Month of *September*
 „about the Even of that day, which is sacred to the blessed
 „*Virgin*.

„First I went to the *French* Court in *Paris*, whence
 „I departed with the *Kings* Letters of *Recommendations*
 „to his Sonne in law, the *King* of *England* of whom I
 „courteously was received; and with his Letters sent
 „away into *Ireland*.

„When I was come to *Dublin* the *Metropolis* of the
 „*Kingdome*, I did addresse my selfe to the *Earle* of *March*,
 „brothers sonne to *Richard*, being then *Deputy* of *Ireland*,
 „he having received the *King* and *Queenes* Letters, did
 „receive me honourably: But understanding my reso-
 „lution, he laboured by all meanes to dissuade me, laying
 „before me the great dangers of that *Purgatory*, in which
 „many had miscarryed: but prevailing with me nothing,
 „he sent me to *Dragheda*, to the *Archbishop* of *Ardmagh*,
 „to whom in matters of *Religion* all the *Irish* without
 „contradiction are subiect: who having perused the
 „*King* and *Queenes* Letters with those from the *Earle*
 „of *March* hee entertayned me lovingly and freely: and
 „endeavoured to divert mee, shewing how difficult
 „the enterprize was, and that many went thither who
 „never returned. But seeing my resolution he did ab-
 „solve me, dismissing mee with Letters to *O Neyle* the
 „*King*, from whom with gifts I departed to a Village
 „called *Tarmuin*, that is to say, *Protection* or a *Sanctua-*
 „*ry*. The Lord of this place with his brother shewed
 „me great courtesies, and in *Ferryes* waisted me and my
 „followers into the *Island*, where the *Purgatory* was, to-
 „gether with many others who from severall *Nations*
 „flocked thither to visit this *Purgatory*.

„I was conducted into the *Church* of the *Monastery*,
 „and being by the *Prior* in the presence of many que-
 „stioned

stioned, I shewed the reason of my resolution that I pur-
 posed to commit my selfe into the *Purgatory*, then he.
Thou hast undertaken, a difficult and dangerous thing,
which some few have attempted, yet could not compasse.
 I doe confesse indeed that to descend into purgatory is
 easie, but the chiefe worke is to returne thence: For the
 torment of that place is beyond all credit, in which
 men otherwise of good constancie, have so fayled that
 they have lost themselves bodies and Soules: To all
 which I answer, that seeing I came thither purposely,
 and to that end, it was expedient I should proceede.
 To which he: If such be your resolution, then doth it
 behove that thou observe the rites of this place, in man-
 ner as they were by Saint Patrick appointed, and by
 my predecessors observed.

Shortly after the Priests adjoining with all the Reli-
 gious of the Convent, being called together, that Masse
 was Celebrated with Musicke and solemnity, which is used
 to be sayd for the dead: which being finished, and all Ce-
 remonies observed, the Priests being placed in order I
 was in Procession brought to the Doore of the Cave,
 where the Letanie being sung, I was sprinckled with
 holy Water, and the Doore being opened the Pryor thus
 said publikely.

Behold the place into which thou dost desire to en-
 ter, but if yet thou wilt be by me advised, change yet thy
 resolution; yet if thou wilt needs goe forward; attend
 while I briefly tell what shall happen to thee.

First Gods messengers shall meeete thee, and by them shalt
 thou be taught what to doe. After shalt thou see devils,
 who by all meanes will seeke to deceive thee, sometimes
 by flattering speeches, againe by threatnings, other
 whiles with tormenting thee, but thou shalt be freed
 from all their cruelty by pronouncing these words.
 CHRIST the Sonne of the living God have mercie
 upon me a Sinner; These things have we heard to have
 happened to those who have returned from purgatorie.

After

y Matth. Paris.
 Histor. Angl.
 Stephan-de Oen-
 no Milite p. 84.

„ After this I kissed them all and bade them farewell : So
 „ going into the *Cave*, after whom followed an *Englishe*
 „ *Knight*, we were forbidden to discourse, on which they
 „ report death to be imposed : So the doore being locked,
 „ the *Prior* with the people returned.

„ Now when I was shut in, and had taken notice of the
 „ greatnesse of the *Cave*, which I conceive to be about
 „ foure *Elnes*; I found the inner part thereof to turne, and
 „ extend it selfe a little to the left hand as I went in.
 „ Where I had troden, I found the ground under mee so
 „ weake and shaking that it seemed as though it could
 „ not beare a man; therefore fearing to fall into some un-
 „ knowne depth, I did step backe, and having settled my
 „ selfe in the Catholike Faith, and being firme in my res-
 „ solution I did cast my selfe on my knees to pray, suppo-
 „ sing there had beene no more to be done.

„ But about one houre after, I did begin to tremble
 „ everie joynt of me, to sweat and to be hearticke, to vo-
 „ mit also, as if I had beene in some long voyage at Sea.
 „ In which troubles I was overtaken with sleepe, but
 „ againe rowsed up with the noyse of a great *Thunder*,
 „ which was not heard by me alone, but of as many as
 „ were in the *Island*, with which they were the more
 „ astonished, in that it was a cleare and faire day.

„ The feare of which suddaine *thunder* was not over,
 „ when a new and greater terror seized on me, for scarce-
 „ ly was I awake when that I did slide downwards about
 „ six *Elnes*, with which suddaine fall notwithstanding
 „ that I were fully awakened and affrighted, yet did I
 „ not recover my selfe untill I had layd those words the
 „ *Prior* taught me, *Christ ihu Sonne of God, &c.*

„ After which I did perceiue the *Cave* to be larger and
 „ higher, and the further I went (for now I went alone
 „ having lost my Companion) it was still more deepe
 „ and large; Neyther rested I untill I had entred into a
 „ place extremely darke, and utterly destitute of any
 „ light: but the darkenesse toone past. I did come into

a very & large Hall, yet having no more light than is
our Twilight in Winter. It had not one continued wall,
but was arched and stood on pillars. In which after I
had walked here and there, thinking I had beene at my
journeyes end, I sate downe admiring the structure, Eleg-
gancie and beautie of that strange worke, which in mine
opinion surpasseth all Humane skill.

2 Matth. Paris.

That Contemplation was interrupted by the coming
into the Hall of twelve men clad in white seeming to
mee to be Religious men, who courteously saluted me,
and when they drew neerer, one of them who it may
be was chiefe, did speake in the name of the rest, Let
our great and good God be ever prayesd, to whose com-
mand all things are subject, who hath given thee such
an incredible and unheard of resolution, that thou shoul-
dest adventure to descend hither for the purging of thy
sinnes, thou hast truly undertaken a very hard and diffi-
cult enterprize, but yet such as shalbe richly rewarded.
For if thou goe through in it, that great God, of mer-
cies will forgive thee all thy sinnes past, but if thou fall
backe, being terrified with feare or torment from euill
spirits, or otherwise be deceived by their faire promi-
ses, thy Body and Soule shalbe everlastingly tormented.
Wherefore that thou mightest not be surprized by thine
emie, we are come hither to tell thee before, that the
Devils will in this place set upon thee after our depar-
ture, &c. Which sayd, they departed.

a idem ibidem.

Being thus left alone, and casting in my minde all the
dangers I wasto run, suddainly followed a great noyse,
greater than any warlike Tumults, which did pierce
mine eares, when instantly a great and innumerable
multitude of Devils in severall and horrible shapes did
fill the Hall; All of them together saluted me, not for-
getting any manner of respects, Protesting that I was
with great error and madnesse drawne on to descend in
a place not to be frequented by the living. That how-
soever such my boldnesse deserved death, yet had they
regards

„ regards to my service done to them, while I was upon
 „ the earth: that therefore they would spare me, and con-
 „ duct me safe to the doore of the *Purgatory*, so deliv-
 „ ring me safe to mine: promising withall that I should in
 „ the world live long and happy. But if I would not
 „ hearken to them, but would presse on to see the *Stygian*
 „ *Kingdomes*, that then they would kill me, and after death
 „ I should endure innumerable calamities; But I well un-
 „ derstanding their craft, would not hearken to them nei-
 „ ther so much as answer, with which my patience they
 „ they enraged, came running upon mee with grinning
 „ and threatening countenances, casting mee bound hand
 „ and foote into a great *Fire* suddenly kindled in the
 „ middle of the *Hall*, drawing me with Iron hookes to
 „ and fro, and terrifying mee with great *Cryes*: But I
 „ remembred the directions of the *Twelve men* and the
 „ Governour of the *Convent*, and did call on the name of
 „ *I E S U S*, when presently the fire was extinct, and
 „ the *Devils* being dispersed, fled away, I found my selfe
 „ now at libertie, being freed from their *Chaines* with-
 „ out hurt, by which I was the more confident in under-
 „ going the rest, seeing that so suddainly and with so small
 „ labour, I had overcome mine enemies by the Name of
 „ the *Lord*.

The first field of Torments.

„ Notwithstanding some of the *Spirits* remayned in
 „ the *Hall*, who drew me thence thorow a long way set
 „ with Bryars and thornes, being darke and full of wicked
 „ *Spirits*, where also was so fierce and terrible a *wind*, that
 „ it tooke away my *hearing*, and seemed to pierce even my
 „ body. Then came I to the *Sun-rising*, by which I per-
 „ ceived that I was not farre from the extreamest parts of
 „ the world, whence came there to mine eares plaints,
 „ groanes, and waylings from the places about, and when
 „ I came neerer, I did plainly perceive it by the mourne-
 „ full and lamentable spectacle which I did see, for I came
 „ into

„ into a spacious field, the end whereof mine eye-sight
 „ could not reach which *was all in a flame*, being filled
 „ with men and women of all sorts. The whole place
 „ sounded with the noyse of their crying, lamentation,
 „ and gnashing of Teeth: Neyther was it much to bee
 „ wondred considering how they did lye along on the
 „ earth naked, their feet and hands being fastned with hot
 „ Iron nayles to the burning earth: on their backs there
 „ sate horrible *Dragons* gnawing the necks of those that
 „ lay under them: Great troupes of *Devils* still filling the
 „ place, and with cruell stripes beating those miserable
 „ men: striking terror into them both by their presence,
 „ and their noyse, in somuch as miserable wretches, some
 „ of them cryed up to heaven, others did bite the earth.

„ The *Devils* threatned me with the same punishments,
 „ if I returned not, but while they were fastning me with
 „ nayles, I was defended by repeating these words: *Iesus*
the Son, &c.

The second field of Torments.

„ Hence was I carried into another field, whose *breadth*
 „ might, but the *length* could not be scene; It was also all
 „ in a *Flame*, and full of innumerable companies of men,
 „ of all *Nations*, who like the former were fastned to the
 „ earth without nayles, and other kindes of torments, for
 „ some had their bowels pricked with *stings*. *Serpents*
 „ horrible to behold did breake up their veines and arte-
 „ ries of the necks of others: In some *Lizards* and bur-
 „ ning *Moles* with their long and sharpe snouts digging
 „ their breasts, and drawing out their hearts from out
 „ of their torne bodies. The *Devils* did also beate them, so
 „ as the crie of them was so terrible, that it cannot bee
 „ conceived. The *Spirits* gave me my choyce, whether
 „ I had rather undergoe all this, or returne, but I answered
 „ them not: And when they went about to torment me,
 „ they were frustrated of their hopes: I calling as I was
 „ accustomed on the Name *I E S U S*.

L

The

The third field of Paines.

„I was carryed into another field, most grievous for
 „misery and paine, wherein I saw such a multitude of men
 „as could not be numbred, all prostrate on the earth, their
 „bodies thrust thorow with fiery *Nayles*, yeelding an
 „hoarse and indistinct voyce, such as doe they that are at
 „the last gaspe: There were they also oppressed with a
 „most violent *Wind*, and the continuall stripes of *Devils*.
 „These wicked *Spirits* againe profer mee the choyce,
 „eyther of returning or suffering those paines: But seeing
 „me silent, they went about to torment me, but in vaine;
 „I calling on that Divine Name.

The fourth field of Paines.

„They notwithstanding did drive me into another field,
 „fearfull for exquisit torments, burning with many *fires*, &
 „full of men, some of them hanging by the *necke*, *armes*, or
 „*Legs* bound in *steel-chains*, with *fire* under them: Others
 „burnt on *Gridirons*, not a few thrust through with *Spits*,
 „and *Roasting* at the *Fire*, and basted with scalding and
 „melting *Mettle*. Every one tormented with his owne
 „*Spirits*. No wit so fluent, no tongue or pen so copious
 „that it can relate, much lesse at large expresse so great
 „torments and paines: Woe to sinners, woe to them that
 „repent not in this world. *All the sorrowes of this life*,
 „*labours*, *want*, *banishment*, *prisons*, *shame*, *miseries*, *ca-*
 „*lamities*, *wounds*, yea death it selfe, are nothing to the
 „*paines in Purgatory*.

He meeteth with his King.

„In this *field*, I met many Men and Women whom I
 „knew, and such as were allyed to mee, here I met with
 „*Iohn my King*, of whom I demanded for what fault it
 „was

„ was that he was held there; although he did conferre of
 „ many other things with me, yet to this question he one-
 „ ly answered : That it behoved *Princes*, and great men
 „ of this world not to wrong any one in favour of others
 „ although never so neer to them. There also did I see a cer-
 „ taine *Religious man* grievously punished for some sinne:
 „ for which it wanted little that he was not eternally pu-
 „ nished in *Hell*, and surely it had gone hard with him, had
 „ he not expiated his fault with much griefe at heart, ma-
 „ ny teares and strict pennance. There also I met the Lady
 „ *Aldonsa Cawlea* my kinswoman, of whose death I
 „ did not heare before : For when I began my pilgrimage
 „ shee was alive; Shee was chiefly punished that shee had
 „ spent so much time in Trimming and painting her face;
 „ yet were all these in the way of salvation.

„ But I was delivered from these torments by the
 „ name of *Lord*, the *Devils* in vaine labouring to the
 „ contrary.

The valley of Paine, and the Wheele.

„ The same malignant & *Spirits* forced me into a large *Ibidem.*
 „ *Valley*, where was a great flaming *Wheele*, which toge- *Hitherto Purga-*
 „ ther with the *Axeltree*, and severall *Spokes* were thicke *tory is descri-*
 „ beset with Iron-fiery-swords, and on every Sword did *bed: See if what*
 „ hang a Soule miserably tormented; The *wheele* with a *Hell: For so it*
 „ rappid motion being turned with *Devils*, and the *Fire* *is in the Mar-*
 „ being *blacke* as every where burning with sulphure. *gent.*

„ These tormentors cast me upon this *Wheele* also, but
 „ I was freed without hurt, calling on the Name of *Iesus*,

The Furnace of Paine.

„ But I was forcible drawne into another *Feild*, where
 „ was a great house smoaking like a *Furnace*, and darke-
 „ ning all about it, with clouds of smoake. Here, first I
 „ heard the voyces of many weeping and wayling: but

„ coming neerer, I saw the whole house full of melted
 „ mettle, as *Gold, Silver, Iron, Lead*, and divers others,
 „ with certaine round leaves heere and there cast in. In
 „ which *Bath* (as the *Furies* call it) I saw infinite num-
 „ bers naked, and driven to and fro with a fierce *Wind*.

The River of Paine.

„ Being astonished with the horriblenesse of this pu-
 „ nishment I was with the *Devils* driven by a violent
 „ wind over a great mountaine unto a great river stinking,
 „ and extreame cold, where many were tormented with
 „ the smell, and the cold, the *Devils* also forcing in, such
 „ as sought to avoyd it, overwhelming them in the deepe
 „ *Poole*. Which punishment I escaped by repeating the
 „ Name *I E S U S*.

The Pit of Paine.

„ Then being by these *Furies* carried towards the *East*,
 „ I did see a farre off a flame of sulphurous *Fire* mounting
 „ higher than I could see it, carrying up with it innume-
 „ rable Companies of men and women, miserably burnt,
 „ and when the force of the flame allayed, the Soules fal-
 „ ling downe againe into the *Fire*, to which coming
 „ neere, I did perceiue that flame to arise out of a great pit,
 „ which seemed to mee to bee *Hell*. Then said the *Fu-*
 „ *ries*; This is the *Gate of Hell*, in which is our dwelling,
 „ and where wee receive those who on earth fulfill our
 „ commands: Seeing also thou hast so done, there remay-
 „ neth no more, than that we should cast thee in thither:
 „ so to be in body and Soule at once destroyed. Notwith-
 „ standing which, we commiserating the calamitie of so
 „ diligent a servant, have resolved to give thee leave to
 „ returne. But if thou doe refuse this faire offer, thou shalt
 „ have with us the same *Common prison*: To which I
 „ answered

„ answered nothing : therefore did the *Furies* cast mee
 „ headlong into the *Pit*, wherein the further I went, the
 „ more terrible it appeared, seeming still vaster and dee-
 „ per, and more and more horrible. Thus full of feare and
 „ terror was I left, having forgotten that Divine Name,
 „ wherefore I gave my selfe lost : But by the helpe of the
 „ *Deitie* I recalled my selfe, and cryed *I E S V S* : and
 „ instantly by the *flame* and strong *wind*, I was lift up, and
 „ cast alone on the brinke on the *Pit*, remayning sometime
 „ without sence, and not knowing where I was.

The Bridge of Calamities.

„ But other *Devils* comming out of the *Pit* sayd thus
 „ to me : *O man what doest thou doe ? Our Companions told*
 „ *thee that this Pit is Hell*, with all casting thee into it;
 „ *thus we use to say to deceive men* : But we will indeed cast
 „ *thee into Hell* : immediately carrying me in great feare,
 „ farre off into a very great *River*, most deepe, and noy-
 „ some for *stench*, casting up *flames* of sulphureous *Fire*,
 „ and full of *Devils* : Over which *River* there was a verie
 „ narrow *Bridge*. Then say they againe : Thou must cy-
 „ ther passe this *Bridge* or *returne*. *To this last we rather*
 „ *advise thee*. Because this punishment as it is the last, so it
 „ is inevitable ; for as soon as thou doest attempt to passe
 „ the *Bridge*, thou shalt by a strong *wind* be cast over into
 „ the *water* : wherefore that thou undergoe not a labour
 „ too hard for thee, cast first the danger in thy minde ; se-
 „ riously then weighing all things : three difficulties did
 „ chiefly trouble me ; first that the *Bridge* was *slippery* and
 „ *Icy*, being withall exceeding *narrow* : Next considering
 „ the height of the *Bridge*, with the high broken bankes
 „ above the water, which stroke great terror into me, and
 „ the third was the violence of the mighty *wind* ; Yet
 „ calling to mind the singular benefits of God to me, in
 „ delivering me from so many dangers, I did set my selfe
 „ to goe upon the *Bridge*, whereon the further I went,

„ the larger and safer I found it, and so at the last I got
 „ over. At which the *Furies* greatly grieved that I was
 „ safely arrived on the other side, thereby no power being
 „ left unto them over me.

He describeth Paradise.

„ The *Bridge* being passed &, going forward & praying
 „ God, I did see a farre off high and well fortified walls,
 „ shut up with a *gate* seeming all of *gold & precious stones*:
 „ But when I came nearer within *two thousand paces* of it,
 „ I might perceive the *Gate* to open, and found thence
 „ proceeding a most fragrant *Odour*, no lesse than if all the
 „ *Spices* in the world were burnt, I did also see comming
 „ to meet me an innumerable company of men in a curious
 „ order, clad in vestures of *Golden palmes* & carrying *Cros-*
 „ *ses* and burning *Tapers*: which blessed Company recei-
 „ ved me with incredible joy and kindnesse, bringing me
 „ with them into that *Pallace*, praying God with a most
 „ heavenly harmony.

„ Afterwards two *Archbishops* walking with me shew-
 „ ed unto me the place, which surpassed all imagination:
 „ For first I was taken with the *Largenesse of the soile*, the
 „ bounds whereof could not bee seene, it being *brighter*
 „ *than the Sonne*, having greene *fields* and here and there
 „ adorned with pleasant *Gardens*, and many *Trees* placed
 „ in *squares* yeelding most pleasant fruit, and watered with
 „ pure *Rivolets* sliding by, with a pleasant *murmure*. The
 „ place was apparelled with fragrant *flowers* in curious
 „ knots, fine *Arbours* and *walkes* ingeniously layd out. Be-
 „ sides, the very aspect of the men much delighted mee,
 „ each like *Religious men* placed in their ranks, and honou-
 „ red with many dignities. There appeared in glory,
 „ *Popes*, *Cardinals*, *Archbishops*, and others innumerable
 „ according to their places which each carryed while
 „ they lived. There great Companies of *Women* sitting in
 „ their *seates*. It was pleasant to behold *Men Crowned*

like

like *Kings*, and shining brighter than *starres* : Some according to their *Merits* excellling others in glory, as one *starre* doth another : All of them enjoyed great *Felicitie and pleasure*, not onely in themselves, but rejoycing in the happinesse of their fellowes, and receiving new content, that the *infernall Spirits* were overcome by me.

„ Sometimes they walked together *two, three*, or as they pleased together : *Talking, Dancing, Singing* alwayes, *praying I E S V S* their *Creator and Redeemer* : So that I could never thinke that any thing were more to be desired than this *Happy place*, eyther in respect of it selfe, or the sweetnesse of the *smell*, or the *pleasant fruit*, or *delighfull Harmony* or the *varietie and excellencie of all things*. Heere is no distemper of *Heate or Cold*, no *sickness*, no *perturbation of minde* : lastly nothing but *quietnesse and tranquillitie*.

„ Being thus refreshed with the sweetnesse of the *place*, the *Archbishops* spake thus unto me. This that earthly *Paradise*, whence our first Parents were expelled, having disobeyed the Command of God, by whose sinne wee also their *posteritie* were defiled, and cast out of Gods heritage, untill that great *Creator of all*, the *Sonne of the Eternall Father* tooke upon him *humane Nature*, and was made *MAN* of the *VIRGIN MARY*, and expiated the *punishment* due for that sinne of our first Parents. He himselfe being without any spot of sinne, and among other *Sacraments* hee did institute *Baptisme*, by which we are washed from the spot of *Originall sinne*; But becaule through our frayltie we fall often, that we should not everlastingly perish, he ordayned also the *Sacrament of Penance* : by which if wee doe not satisfie for our sinnes in this life, hee hath further appointed a *Purgatory* after, as thou now seest. Yet herein also is this *helpe* afforded us, that the more carefull they that are alive are of us, in their prayers for us, the sooner are wee delivered from these torments, or at the least the paines

31 paines made easier which we suffer, and when any one
32 is freed out of prison, he is met and entertayned in man-
33 ner as thou hast beene.

34 „After this the *Archbishops* brought me up to an high
35 *Mountaine*, whence they commanded me to looke to-
36 wards Heaven, which seemed to mee most pleasing to
37 the eye, being of a *Gold* and *Silver* colour. Then they
38 *This is the Gate of Heaven*, whence is sent downe to us
39 that *Heavenly Manna*, the meate which the Lord hath
40 appointed for his *Elekt*, sweeter than any *Nectar* or *Ambro-
41 sias*, which words scarcely ended: a great *splendor* like
42 a *Flame* descended, filling all the place, whose beames stri-
43 king into mine head, I found an incredible sweetnesse
44 in my bowels, and in my *minde* a greater joy than can be
45 expressed.

46 „Then the *Archbishops*: Thou seest what felicitie thou
47 just enjoy, and what calamities abide the wicked. It is now
48 time that thou returne againe into the world: where see
49 that thou order the rest of thy life, that thou mayest obtaine
50 blessednesse: Nothing shall hurt thee in thy returne, or
51 cast the least feare into thee: So they brought me out of
52 the Gate of *Paradise*, I being very unwilling, and shed-
53 ding teares for griefe.

He returneth from Purgatory.

54 „The same way therefore that I went thither, I return-
55 ed backe without any terror or horror, the *Devils* as
56 I went a long flying from me, so passing all the places
57 of *Punishments*, I came into the *Hall* where I first met
58 those *Twelve Religious men*, who there also now stayed
59 for me, giving God thanks for the good successe I had
60 in my journey, and telling me that now I was purged
61 from all my former sinnes, but bade me be carefull for the
62 future, and with all that I should hasten to the *Doore* of
63 the *Cave*, for the houre drew neere when the *Pryor*
64 would bee present to open the *Doore*: Heere also my
65 Companion

„ Companion both of us being dismissed with the signe
„ of the *Crosse* by the *Religious men*.

„ But my Companion was so tired with labour and tor-
„ ments, that hee would not returne without my helpe;
„ when we had gone a little way, we found no way, nor
„ passage to get out, wherewith being much terrified, and
„ on our knees beginning to desire the *Lord*, that as hee
„ had freed us from former dangers, so he would not now
„ leave us: In our praying, we were overtaken with a deep
„ sleepe, being wearied out with so much watchings, and
„ so many temptations of the *Devils*, out of this sleepe
„ we were awakened by a great *Thunder*, yet lesse than the
„ former, and wee were lift up and layd in great astonish-
„ ment at that place of the *Cave*, whence wee fell, and
„ neere the *Entrance*.

„ Now had the *Pryor* and the *Priests* with the rest who
„ were present, opened the *Gate*, and received us with
„ great *Ioy*, and *gratulation*, bringing us both into the
„ *Church* where wee did give God thanks. Thence ha-
„ ving saluted the venerable *Pryor*, and the rest of the *Re-*
„ *ligious*, I went through *England* to *Paris*. And such
„ was my *Pilgrimage* into *Saint Patricks Purgatory*.

A Pilgrimage, The same almost in all particulars with
that of *Owen the Knight*, of which before, as by the mar-
ginall references thereunto, as it is in *Matthew Paris*; may
appeare; wherein wee finde no other alteration than an
omission of the *Feild of Torments*, which we have here,
being the onely thing not spoken off in *Matthew*: For
fit it was that something should be never: To which adde
the difference in the number of the *Religious men*, who
in the *Hall* met this our adventurer, being *Twelve*; where-
as the *Knight* was encountred with *Fifteen*: If perhaps
wee take no notice of the different judgements of these
two Pilgrims in Coasting the place; That being *Eastward*
in our *Viscounts* survey, which the *Knight* placeth *South-*
ward, if one be true, the other is not: But they are diffe-
rences so sleight; that but change the *Names* and these two

4.

The examina-
tion of the
Truth thereof

Matth. Paris.
ubi supra.

Matth. Paris.
ubi supra.

Relations (and if these, most then of this kinde) will seeme to be the same, And the same I had almost sayd in words also, had not this of ours beene of O Sulleuans translation, as he saith, out of the Spanish Coppie.

a Hæc vicecomitis historia si aliquā in parte creditu difficilis videtur; ad eam studiosus veritatis Dionysius Carthusianus, qui opere de quatuor Novissimis & de iudicio animarum, de alijs quæ ex hoc purgatorio reuerſi sunt, similes historias refert, & rem fuse secutus argumentis, & difficultatibus respondit, Ac ille ac alij authores plura & multa purgatorij cruciamenta tradunt. Quod & Virgilius canit. *Tollip. O Sullæ. Hist. cath. Hiber. cap. 3. pag. 31. b Edm. Camp an Iesuit histor. of Ireland. lib. 1. cap. 13.*

To which the Translator of himselfe addeth: If this *History of the Viscount* seeme in any thing difficult to be beleevd, let him who desireth to be satisfied in it, read Dionysius Carthusianus in his worke of the foure last dayes, and of the judgement of the Soule. Where hee doth report the like historie of others who have returned from this purgatory; at large prosecuting the subject, and resolving all the arguments and difficulties concerning it. And both he and other Authors relate many more passages of the paines of Purgatory, of which also Virgil thus singeth.

Non mihi si lingux centum fuit, ora; centum, &c.

If I had an hundred mouths, and as many tongues, &c. Where seeing he seemeth to doubt; some question might be made of the Truth of this Relation, it will not be amisse, if we examine what Probabilities there may be of it, all gathered out of it selfe. And then what Strong Arguments are produced for the confirming thereof.

First then for the generall, I will onely propound the judgement of a Iesuit writing of this subject, b That if any be so delicate, that not a jot thereof will sinke into his head: Who shall controule him? Neyther hee, nor wee are bound to beleve any story, besides that which is delivered us from the Scriptures, and the consent of Gods Church; Let the discreet Reader judge of it. But this will seeme too generall; Let us therefore heare his owne opinion of it. Touching the credit of these matters (saith hee) I see no cause, but a Christian man assuring himselfe that there is both Hell and Heaven, may without vanitie upon sufficient information, be perswaded, that it might please God at some time, for considerations to his infinite wisdom knowne, to reveale by miracles the visions of joyes and paines eternall; But that altogether in such a sort, and that so ordinarily, and to such persons, and by such meanes as the

common

common fame goeth, and some Records thereof doe utter; I neyther beleieve, nor wish to be regarded. He proceedeth. It appeareth by Trevisa in his addition to Polychronicon, that a superstitious opinion was then conceived of this purgatory, which he disproveth. And a man of indifferent judgement may soone suspect, that in the drift & strength of imagination; a Contemplative person would happily suppose the sight of many strange things which he never saw. Hither to Campian, part of which discourse, I had before occasion to use. But where here he saith, *We are not bound to beleieve any history; except what is containd in the Scriptures, or strengthened with the consent of Gods Church: or delivered unto us upon sufficient information: which agreeth with that of Aquinas, Nitiur fides nostra Revelationi Apostolis & Prophetis facta, qui Canonicos libros scripserunt, non autem revelationibus (si qua fuerant) alijs doctoribus facta.* * And so farre is this from the two first kinds, that it fayleth of the latter; for what is Recorded of it, neyther he himselfe beleeveth, nor would he approve of his Judgement, that would; considering the foolery of imagination, and the weake ground of an Argument concluding an act, from the possibilitie of it. Now what reason Campian had, so to esteeme of these kinde of pilgrimages, and for us to thinke no lesse of this of our Viscount, may be seene by a more particular survey of the severall circumstances thereof.

And first see the ground of it. This is layd for a position, *c That it is not lawfull for any man to enter into that Cave, but for to expiate his sinnes.* And would you know what it was that moved our Adventurer to this pilgrimage? not Religion so much as Curiosity: Among other rules given by Salmeron the Iesuit for judging of Revelations or visions; this is one. *2 Videndum an revelatio continet aliquid inutile aut curiosum, quia ex his facile discerni possit.* But for our Viscount, I earnestly desired (saith hee) to know in what estate the Soule of the King was (the King of Aragon his Master) And if it were in Purgatory;

* Aquin. p. 1. l. 1. q. 1. art. 8. ad secundum.

Except. 1.
c Nefas est
quempiam ar-
trum introire,
nisi ad expian-
da peccata. Ph.
O Sall. h. st. catb.
Hib. tom. 1. lib. 2.
cap. 2. pag. 17.
2 Salmer. Iesuit
comment. 1. l. 1. c. 24.
3. d. sp. 24.

e Deut. 8. 9. 10.
11. 12.

ry, what paines it there suffered. Which if it be not to pry into Gods secrets, and to be wise above that which is written, I know not what is: Neyther so onely but contrary to the Law of God e doth hee consult and conferre with him being dead, it being one of those things that are abomination to the Lord. So Maldonat the Iesuit on Luk. 16. 29. *Vult Christus vivos Scripturarum testimonijs esse contentos, nec à mortuis quid in alterà geratur vità audire velle (ut Isay 8. 19.) Numquid inquit non populus à D^eo suo requireret visionem pro vivis à mortuis? ad legem potius & testimonium.* Yet notwithstanding, with what applause is this *Adventurer* received by the holy Fathers, both in *Purgatory* and in *Paradise*, It is confessed, that it is also said that hee went thither for to expiate his sinnes, yet doth not that excuse this sinne, neyther doe we finde this esteemed to be a fault that required expiation. Besides out of the whole discourse, it is apparant that the other was rather the moving and principall cause; For *Newes* being brought unto him of his Kings death, I was (saith he) with that Relation much perplexed, and did earnestly desire to know in what state the Kings Soule was; or if it were in *purgatory*, what paines it there suffered; whereupon I called to minde what I did heare reported of Saint Patrickes *purgatory*, and resolved to visit it, that I might aswell know some certaintie of the King, as to obtaine from God pardon for my sinnes.

Except. 2.

But we passe this and follow him into the *Cave*, where we will not stand on that groundlesse relation, That the place he stood upon, seemed so infirme as if it were not able to beare him: This being but a fiction, or at the best but an idle fancie, as shall after appeare, when we shall see the foundations searched to the very bottome, but let us see him. going forward, and passing into *A very large Hall*, not having one continued wall, but being *Arched* and standing on *Pillars*, in which after I had walked (saith he) I sate downe admiring the structure, Elegancie, and beantie of that strange worke, which in my judgement surpassed.

passed all humane skill. By which description I should have taken this place to have beene the *Pallace of the Sunne* set out by the Poet, ⁿ had it not beene that it is heere added, ⁿ *Ovid. Metam. lib. 2.* that it had no more light than is our winter twilight, where ^o *Ant. relat. of the conf. with Fisher. p. 303.* a man would wonder how these Romish builders with untempered mortar found light enough in that darke place to build as they have done. And indeed this maketh the wonder farre greater, by no light, or as good as none, our winter twilight, when the neereſt objects are not discernable by us, yet to judge of colour, beautie and proportion ſo diſtinctly, as he ſaith he did, by which light he ſaw twelve Men come towards him clad in white, and all this at a great diſtance, the Hall being exceeding large, and hee ſitting downe at one part thereof.

But it may be thought that when he ſate, he did but in his minde contemplate what in his going up and downe before he had obſerved. Not ſo, for in the ſame paſſage deſcribed by the Knight, the words are theſe, ^p *Ingreſſus eſt & intus ſedens, oculos ſtudioſe huc illuc vertit, ad illius profunditudo & curam. Paris. hiſt. Angl. in Stephano.* That having entred the Hall and ſitting downe, hee turned his eyes carefully up and downe admiring the beautie and ſtructure of the place. Yet may it not be that all this was ſcene in an extaſie, and ſo the credit of the Reporter ſalved? we have the very ſame moved in Henry of Saltry our firſt Author in the hiſtory of Owen the Knight, ^q *Sunt qui dicunt quod Aulam ingreſſus in extaſi ſue- rat raptus, & hæc omnia in ſpiritu viderat quod nequam contigiſſe, Miles certifi- ſimè affirmat, ſed corporeis oculis ſe omnia vididiſſe &* who ſay that the Knight being entred the Hall, was rapt into an extaſie, and that in the ſpirit he ſaw all theſe things. Some ſaid ſo who were willing to believe the ſtory, and loath to be diverted by the groſſe incongruities of the circumſtances. But this is reſolved by the Knight, who can beſt tell. The Knight confidently affirmed that it was not ſo, but that hee did ſee all things with his corporall eyes, and really felt what he did ſuffer; So have we it alſo in Matthew Paris: where the Knight is brought in telling his owne tale. ^r To which agreeeth that of Dionyſius Carthuſianus diſcourſing of many Viſions, and deſcrib- ing the purgatorie of ſaint Patrick, *Henry Saltry de purgatorio ſancti Patrick. r. Matth. Paris, hiſt. Angl. in Stephano. pag. 88.*

ending of this Knight, & that howsoever we may thinke of those other visions, whether they were imaginarie or not; Tet this vision of the Knight cannot be said to be imaginarie, but was outwardly objected to his senses, he being fully awake, and that as the things were sayd to bee seene, so were they really in themselves. This evasion then is fully disclaymed, and how all can stand together ou those grounds, let them see that can.

¶ Quicquid de visionibus pre-memoratis dicatur: visio ista dici non potest imaginaria extitisse, sed exterior & in plena vigilia, sicque taliter visa, realiter ita se habuerunt, ut videbantur. Dionysius Carth. de quatuor Noviss. in Colloq. de Iudic. Anime art. 25. pag. 438.

Except. 3.

To which thirdly, adde our Viscounts first meeting with those twelve Men, who in the Hall thus accost him, Let our great and good God be ever praised, to whose Command all things are subject, who hath given thee an incredible and unheard off resolution, that thou shouldest adventure hither for the purging of thy sinnes. How this his Resolution of going thither could bee cyther unheard of or incredible, seemeth to me incredible, if we must beleeve that story of the Knights descending thither, which also many others are said to have more than resolved, even done, both before and after, this I see, that if that be True, this must bee False, and so not deserving so high and solemne an attestation of the blessed Name of God, which must not bee taken in vaine, must lesse for countenancing of a lye also.

Except. 4.

Fourthly, wheras our Viscount proceeding in his journey under ground, saith that hee came to the Sun-rising, and in severall passages discourseth much of seeing farre and neere, it may seeme as difficult as his before seeing so perfectly without light; for it may well bee doubted how the Sunne and day light should appeare so freely in subterraneall Dennes, especially in that Kingdome described not onely by darkenesse, but utter darkenesse, & blackenesse of darkenesse.

¶ Matth. 8. 12. Luc. 22. 13.

Except. 5.

Like unto this is his looking over large fields, so spacious, that his eyesight could not reach their bounds, and they also

all on Fire and flaming, affording strange objects of torments, and of these not a few; if through a flaming medium our sight could passe to such a great distance: Yet how can this agree with the Fire of Hell and Purgatorie, not by any esteemed to agree in lights with our Elementary? We have heard it described to be blacke and sulphureous rather, and no lesse is before said by our Viscount, describing the Pit of paine.

Into this Pit of paine the Viscount is cast, being by the wicked Spirits told that it was Hell, yet being drawne thence to another place of torments, hee is otherwise informed by others of that Crew in this manner, O man what dost thou? our Companions told thee that that Pit was Hell, withall casting thee into it: Thus we use to say to deceive men: But we will indeed cast thee into Hell: advising him rather to returne. That they should oft use that fraud to deceive men, with the feare of Hell; We are yet to understand; But this is added to make us beleeve the like pilgrimages to be a thing often attempted, for to such onely can it bee applyed: which yet crosseth what was before said by those twelve Fathers. Yet to what end should this fraud be used? Why should those Murderers be now so tender-hearted, as to dissuade his going into Hell body and Soule? Certainly, a thing incredible and unheard off. Was it that they did foresee hee should be thence delivered, as he was said to be from all the former places of Torments? and no lesse is reported of him. But hitherto we thought that the paines of hell were Eternall, and not at any time to be released; of which those spirits could not bee ignorant. Abraham himselfe knew not otherwise, when he said, ^d That none can passe from thence ^{d Luk. 16. 25.} to us. Neyther is it any wonder it should bee then unknowne, which came in long after, and then not onely taught, but defended by Salmeron the Iesuit out of Damasceⁿ, relating that fact of Gregories freeing of Trajan ^{Suit Comment. in} the Heathen Emperor out of Hell, * Gregorius validas ^{1. Cor. 15. disp.} preces ad Dominum habuit, ut Trajani peccata remittere^{27.}

rentur,

Except. 6.

26.

rentur, mox vox divinitus allata, audita est, precestat
 audiui, & veniam Trajano do. To which the Iesuit out of
 Thomas and others addeth the Circumstances: *Animam*
Trajani revocatam fuisse ad vitam, & ad pœnitentiam
ductam, baptismi sacramento peccatorum remissionem &
gratiam, deinde vitam aternam esse consequutam. This
 was then thought to be but a singular fact, and no more
 to be expected; To which purpose it is in *Damascen* cited
 by the Iesuit; addeth as spoken by God to Gregry: *Tu ve-*
ro deinceps pro impio hostiam ne mihi offeras: Yet will not
 this content them, but the Iesuit undertaketh to shew
 many others the like examples: *Ostendam illud consigis*
multis Paganis & idolatris qui dum in inferno torqueren-
tur, legimus tamen per Apostolos sive apostolicos viros a
fidei corroboracionem miraculo fuisse ad vitam excitatos
in qua ad fidem conversi conservati fuerunt. Certainly
 if wee can beleieve that, wee may easier credit this of our
 Viscount and others before him who tryed it, being tor-
 mented there & thence again delivered: for our translation
 concludeth the description of Purgatory with this Vis-
 counts discoursing with his King, putting a *Quere, whether*
what followeth were not Hell? If not, we know not what
 it is, unlesse they will yet finde more places of torment
 in those quarters than they have yet assigned, wherein
 they may proceede infinitely. This place heere described
 for Hell, we have also in *Bede*, with the same circumstan-
 ces; where not by any evil spirits, the Soule in that vision
 is thus informed, *Porro puteus ille flammivomus & pe-*
tidus, quem vidisti, ipsum est os Gehenna, in quo quicumque
semel inciderit, nunquam inde liberabitur in ævum. If this
 be true, what shall wee thinke of the Viscounts saying
 that he was freed from it? That must be false: Or if what
 the Soule is here told, bee not true, being so credibly in-
 formed, as by the circumstances is supposed, I know not
 what credit can be given to any relation of that kinde.
 Notwithstanding this matter is coloured with the diffi-
 cultie of his avoyding these last torments more than the
 former

Venerab. Be-
 da. histor. Ec-
 clæs. Angl. lib.
 5. cap. 13.

former. Being left there and having forgotten that divine Name, wherefore (saith hee) I gave my selfe lost; But by the helpe of the Deitie I recalled my selfe, and cryed, Jesus, &c. Which forgetfulnesse the Knight also was overtaken withall & in his Pilgrimage, so that it seemeth to be a matter of course. But here wee crave the same libertie which Bellarmine taketh to himselfe in that case of *h Trajan, Cum solius Damasceni autoritate nitantur, h Bellar. libr. 2. auctores citati, qui historiam hanc defenderunt, magis ego de purg. cap. 8. propendo in sententiam Melchioris Cani, qui simpliciter paulo post in iun. improbat hanc historiam ut consistam, & Dominici a Soto, qui dicit hanc historiam sibi creditu esse durissimam.* We have scarce so good authority for this, as Damascen was, and if we had, you see how light it would be made with your Cardinall, neyther will we receive it, wanting so much as it doth of its just weight.

Besides how many Secrets hath this discoverer at once layd open unto us? For first, in searching for Saint Patrickes purgatory, wee have by chance met with that generall purgatory of Soules, which hath troubled some where to place it, a purgatory of Soules: I say it hath beene esteemed, but behold now men alive have way to be there purged, which is a further addition to that new doctrine.

Except 73

Here also have wee secondly found that which none hitherto could tell, what became thereof, That earthly Paradise whence our first Parents were cast. This is it, say those two Archbishops, so that learned men neede no further trouble themselves in enquiring after it. Into this Paradise a bridge leadeth long and narrow, that is, i two mile long and one palme broad, for so doe wee supply it elsewhere. Will you see the description of the place? Greene fields, pleasant Gardens, delighfull fruit, fine Arbors. And what not? The soyle it selfe so large, that the bounds thereof could not be seene. Which if his eye could not reach, I wonder not at it; but doe rather admire how hee could see this or any of these, if that be true which

i Dionys. Carth.
de iudicio animar.
art. 21.

he addeth that *The soyle was brighter than the Sunne it selfe*: He had no more neede of *Owle-eyes* in observing that *darke Hull*, than of *Eagles-eyes* here: Neyther will they serve in a *light more glorious than the Sunne*. And among other reasons this is one inducing *Suarez* the le-suit not to relish it: *Ipsa descriptio loci amœni, in qua dicitur nullam esse obscuritatem, sed lucem maximam, & qua superat lucem Solis, nimiam videtur præ se ferre absurditatem.* * For, so great is that exceeding great light of that flourishing feild, that in comparison thereof, what light dish here appeare, seemeth very little and most dimme, as wee have it in venerable *Bede*. * Yet so quick-sighted is hee notwithstanding all this, that further than two thousand paces off, he could discern the *Gate of Paradise*: and within two thousand paces he might see it open, and thence a most fragrant odour to issue; But why thence rather than elsewhere? all places there being full of all varieties of sweet fents; But his eye it seemeth did judge also of these odours, which hee saw proceeded out of the *Gate of the Citie*, where also we are to omit the stately buildings in *Paradise*, since the casting out of our first Parents: With the inhabitants thereof; Popes, Cardinals, Archbishops, all like Religious men, according to the places and dignities each possessed being alive. See also if this bee not a New peece of doctrine, that the Honours wee enjoy on earth goe along with us after; if we shall bee worthy to enter this *Paradise*: Hence it was that those two Archbishops are still knowne by that their dignitie: Hence also it may be that by * *Bellarmino*, the place is called *carcer quidam Senatorius atq; Honoratus*, by these holy fathers or Senators with innumerable others is our Pilgrim met, they comming out of the *Gate of the Citie* with *Crosses*, and burning *Tapers* in their hands, as if the Ceremonies of the *Church Militant*, to say no more of these, were to bee observed there: and as if the light of burning *Tapers* were eyther usefull, or to bee discerned; and that two thousand paces off, especially in a place whose glory surpassed the Sun.

* *Suar. Jes. tom.*

4. in *Thom. disp.*

46. §. 4. n. 6. &

8. §. 1. n. 12. 13.

* *Sicut etiam*

lux illa campi

florentis eximia

in comparatio-

ne ejus que

nunc apparuit

lucis tenuissi-

ma, prorsus vi-

debatur & par-

va. Vener. Bede

hist. Eccles. Ang.

lib. 3. cap. 13.

* *Bellar. libr. 2.*

de purg. cap. 7. §.

quartum ad pri-

ma.

If it be enquired how all these doe spend their Time? we are told, that it is taken up in walking together, two or three or more, as they please, talking, dancing, singing, and praying God: And which would hardly be credited, if he himselfe had not tasted it, these happy Companies are daily fed with Manna from Heaven, being a meate which the Lord hath prepared for his Elect, sweeter than any Nectar or Ambrosia, (say these Archbishops) savouring of that heathenish Fable of the Gods, feeding on the like. Certainly no Christian can bee of so grosse an imagination, that understandeth any thing of the state of men after death, as to conceive any such thing: For the Elect, as they marry not, nor are given in marriage after this life, but in that respect are like the Angels of God, so also in this of not eating or drinking. We have hitherto supposed Mahomets Paradise more than ridiculous, where is sayd to be plenty of Meate and drinke, walking, dancing, and all worldly delights: But it may be this is the Place. Thus have wee seene these strange places, of which Suarez the Jesuit: *Distingunt nonnulli loca purgatoria, unum (aiunt) esse inferno similem excepta aternitate supplicij, in quo sunt qui diu in peccatis vivebant; alium ab illo distinctum, in quo solum dolore absentia a patria caelesti anima purgatur, qua imperfectè vixerunt: qua sententia fundatur solum in quadam visione, quam refert Beda: quamvis non dicam fuisse consiliam, aut mendacem, nihilominus aliqua proferam, propter qua mihi suspecta videtur, ut dare fidem illi visioni non possim, ut sonat.* For that the Reports of this Terrestriall Paradise are vaine, fictitious, and meerely phantasticall, shall be after more fully delivered.

o Matth. 22
30.

* Suarez Jesuit.
tom. 4. in Thom.
disp. 46 § 1. n. 4.
8. 12 13.

Yet here by these two learned Archbishops wee are taught Three points of Faith, which all the Scriptures could not afford us.

Except. 2.

1. First, that Christ our Saviour appointed the Sacrament of Penance, thereby to satisfie in this life for our

¶ Sunt etiam inter Catholicos, qui putant nullū esse præceptum divini de confessione,

ut omnes de-
cretorum in-
terpretes, & in-
ter Scholasti-
cos Scotus.
Maldonat. Je-
suit. in sum. q.
18. art. 4.

¶ Legat qui
vult Græcorū
patrum Com-
mentarios, &
nullam ut opi-
nor aut rarissi-
mam Purgato-
rij mentionem
inveniet: Sed
neq; Latini si-
mul omnes hu-
jus rei verita-
tem concepe-
runt; neq; tam
necessaria fuit
Primitive ec-
clesiæ purga-
torij fides atq;
nunc est; ex
qua pender
omnis indul-
gentiarum esti-
matio: his enim
¶ nullum fu-
erit purgatori-
um, nihil indi-
gebimus: con-

templantes igitur aliquandiu purgatorium incognitum fuisse; deinde quibusdam per
detentim, partim ex revelationibus cognitum, & receptum Ecclesiæ universæ. *Epist. Ref-
sens. art. 18. contra Lutherum.* ¶ Usque in hodiernum diem nunquam in Ecclesia sta-
tutum fuit, quomodo nostræ preces defunctorum animis prodesse possint. *Cassander
de consuls. in art. de Missa.*

¶ *finnes, which if it be so well grounded, ¶ Why should any
Catholike thinke that there is no divine precept for it;
with whom agree all the Interpreters of the Decrees, and
Scotus among the Schoolemen, saith Maldonat the Je-
suit.*

2. But in case this Sacrament reach not unto all, then there remaineth a Purgatory after death, appointed also by Christ, saith these Fathers: But where doe we finde it so appointed by Christ? and if it were, how commeth it to passe, That in the Commentaries of the Greek Fathers we finde little or no mention of it; for ought I know, neither yet have all the Latines conceived the truth of it, the beleiving of it not being so necessary for the Primitive Church, as now it is, (saith Fisher Bishop of Rochester) the esteeme of Indulgences wholly depending on Purgatory: for there were no use of Indulgences, if there were no use of Purgatory. (He proceedeth) Considering therefore how that Purgatory was for a while unknowne, and that some by degrees received it, partly by Revelations, and partly by Scripture, and that it was so lately known, and received by the whole Church, &c. But by his leave, not by the whole Church, for neither the Greeke, nor all the Latines beleieve it, as was before confessed; and what ground in that kind it hath gotten, was but of late dayes, it neither being necessary, nor known to the Primitive Fathers, and yet with what confidence doe these learned Archbishops affirme that Christ himselfe appointed it?

3. But they proceed: We in Purgatory are either altogether freed, or much eased by the Prayers of men living: yet how that should be, we know not; ¶ For to this very day was it never determined by the Church, how our Prayers could profit the dead; as Cassander confesseth. But

as Purgatory brought in these Prayers, so doe these Prayers uphold Purgatory. The great profit whereof making it so necessary for these last times, which the simplicity of these former ages could not dive into. But now these three points are fully confirmed for true by these Archbishops.

And now is our Pilgrim returned into the *dark Hall*, whereinto he first entred: a journey, if we consider it, no lesse wonderfull, than the rest: *in twenty and foure houres all on foot* traversing more ground, than can be well imagined, going over many large fields, the bounds of most whereof could not by the eye of man be discerned, and passing to *The extreamest part of the world*. It is said indeed that those *malignant spirits* did further him in his speed, and *needs must he then goe*: but if it be so in his going forward, what shall be said for his *comming backe*? for then none of them could so much as looke on him, but *fled at the sight of him*. So that his owne footmanship must performe it, where also notwithstanding his swift going forward, and the generall Torments he suffered and saw; putting him besides himselfe: yet is he so skilfull in the way, that through all these darke and unknowne passages, he came backe foot by foot, *the same way that he went*.

Except. 9.

Neither is his *eye-sight* any thing dazled, or impaired by the *transcendent light in Paradise*, surpassing the glory of the *Sunne*. But entring into that *spacious and dark hall*, of which before, he could by the *Twilight* discern those men, whom hee had formerly met there, *distinguishing their number, Twelve*, and their *Actions*, signing him with the *signe of the Crosse*. Here also he met and knew his Companion the *English Knight* that went in with him; who it seemeth went no further than that *Hall*, being so tired out with labour and Torments, that he could not returne without the *Viscounts* helpe; where what Torments he endured more than the other, we heare not: And if he were tormented, he had the same remedy propound-

Except. 10.

ed to him that was to the *Viscount*, the pronouncing of the blessed Name of *Iesus*, by which he might be delivered: of which it is supposed he did make use, otherwise he could not be freed; and if he did, how came he to be so extraordinarily oppressed? or rather whence was it that he did not utterly perish in not going forward? that being the onely thing those spirits are said to labour, to stop men in their journey by faire or foule meanes, thereby to destroy them bodie and soule; as in the former passages hath been at large described.

Except. 11.

But why dally we thus with this *Counterfeit*? whom it is now time to *unmask*: and we shall fully discover the fraud by observing the circumstances of the *time*, and *persons*, *when*, and with *whom*; which here for the better colouring of the matter are very punctually described.

His owne relation is in substance this: *When Charles the French King was dead, this Viscount went to Iohn King of Aragon his Sovereigne, by whom he was employed with Command of three Gallies for the assisting of Pope Clement, and after the death of Clement, he served his Successor Benedict the thirteenth, during which time his king dying, he with Benedicts benediction left Avignon, going on in his pilgrimage to S. Patrickes Purgatory: when? Anno 1328. in what moneth? September, what day of that month? on the feast of the blessed Virgin: about what time of the day? About the evening: Can any thing be more punctuall? but behold further circumstances yet? From Paris he goeth with the French Kings letters to his Sonne in Law Richard King of England: by Richard he is sent into Ireland with other letters to the then Deputy, the Earle of March, Richards brothers Sonne; and from him he goeth to the Lord Primate, and then into this Purgatory. What can be more precise? We have the yeare, month, day, & almost the very houre. The Places and Persons, we know: who could thinke the man meant before so many witnesses to play his *Legerdemaine tricks*; like*

Juglers

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Juglers, who trusse up their sleeves before they begin their feates, and all this but to avoid suspicion: now see him in his colours.

Know therefore first, that in the year one thousand three hundred twenty and eight, the time of this supposed pilgrimage, *Benedict the thirteenth* was not Pope, neither of a long time after. But *John the 21.* accounted also the 22. whom succeeded *Benedict the tenth*, ^a (or the ^a *twelfth* as he is also esteemed) after him *Clement the sixth*, ^a *Innocent the sixth*, *Urban the fifth*, *Gregory the eleventh*, and *Urban the sixth*, with whom stood in Competition, as Anti-pope, *Clement the seventh*, in the year 1389: whom followed in that Schisme this *Benedict the 11.* or the 13. in the year 1394: which two last are they who are here mentioned, of which the last, that is to say, *Benedict the thirteenth* was before called *Petrus de Luna*, and an *Aragones*, a motive for the King of *Aragon* to be an assistant unto him, ^b whose subjects for the most part obeyed *Benedict*, saith *Platina*; so that as this pilgrimage was to be in the year 1328. and in *Benedict the thirteenth* his time, Successor to *Clement*: it is apparant that by that computation, it should have been before *Clement sixty and one yeares*: and before *Benedict sixty six yeares*: An error so grosse that it had need to have gone with our Viscount to that Purgatory to be purged with him. But this is not all.

^a Onuphrij pon.
Rom. Chron. pag.
45. 46. 47.

^b Cuius populū
magna ex parte
Benedicto ob-
temperabant.
Platina de vita
Pont. Joh. 13.
pag. 274.

For secondly, after the decease of *Charles the fourth* King of France, there succeeded in the year 1328. *Phillip of Valois*, to whom in England *Edward the third* was Contemporary; this *Edward* began his Reigne anno 1326: two yeares before, and dyed in the fifty first yeare of his Reigne. To him succeeded *Richard the second* here spoken off: And in a Parliament held anno 1385. which was the ninth year of *Richards* Reigne, ^c was *Roger Mortimer* Earle of March proclaimed Heire apparant to the Crowne: Shortly after which, this *Roger* sailed into Ireland where he was Deputy: at which time this pilgrimage

^c *John Stow*
Chron. Angl. Ric.
hard 2. Anno
1385. pag. 347.

grimage was said to be : for from the French King he brought letters to Richard, and from Richard to the Earle of March then Deputy : But deducting two yeares from the fifty and one yeares of Edward the third, the remaine is fortie nine, to which adde nine yeares of Richards Reigne, at which time the Earle of March was Deputy; it maketh up fifty and eight yeares, so that by this computation this Pilgrimage must have beene 58. yeares before this yeare of Richard, and as many before the Earle of March; for so long is there between the yeare 1328. & 1386. The time of his being Deputy, and how these things will hang together, I see not.

Neither can this be supposed to be such a mistake, as that the figures might be mis-printed 1328. for 1386. for in the Margent of that Legend the figures are 1328. but in the body of the Discou se it is thus at large, *I did set forward in the yeare after the birth of our Lord, One thousand three hundred twenty and eight.* And the same Author in another booke set out since relating the same story, hath it in the same words at large, *In the yeare one thousand three hundred twenty and eight,* not in figures.

But it is yet more inconsistent. For Richard King of England, is said to be Sonne in Law to the then French King, unto whom Letters recommendatory are brought by the Viscount from his Father in Law. True it is that Richard was affianced unto Isabell daughter of Charles the sixth of France, but that was so farre from being in the yeare *One thousand three hundred twentie and eight,* that is was in the year *one thousand three hundred ninty six* that is *sixty and eight* years after. Neither could it be when the Earle of March was Deputie of Ireland, which was about the yeare *One thousand three hundred eighrie and five, nine or ten* yeares before : so that either Richard was not Son in Law to the French King, or the Earle of March was not Deputy, when the Viscount came into Ireland. Neither is it lesse absurd which is added, *That*

d Proficiscor
anno post ortu
Domini, vigesi-
mo octavo su-
pra millesimu
trecentessimu.
Philip. O Sull.
hist. cath. Hiber.
tom. 1. lib. 2. cap.
2. pag. 19.
e Anno Domi-
ni millesimo
trecentessimo
octavo. Philip.
O Sull. patr. de-
rad. lib. 9. cap. 9
pag. 117

the Earle of March, the Deputy having received the King and Queene of Englands letters, did honourably receive him. For what Letters could the Queen write? shee was but seven years old, when he was (as I said) affianced to Richard: and not full twelve, when by the Lord Henry Piercy she was brought backe into France after Richards death. Neither could she write to the Earle of March being Deputy of Ireland, unlesse we should suppose her to have written three or foure yeares before she was borne.

And as foolishly is the Earle of March made to be Richards brothers Sonne, Richard having no Brother, he being the sole surviving Sonne of Edward the black Prince: And Roger Mortimer being the great grandchild of Edward the Third descended from Philip daughter of Lionell, third sonne of Edward the Third, which Lionell was brother to that Edward the black Prince, and Uncle to Richard.

So that considering this Masse of absurdities from first to last, any one I suppose may well guesse how false this Legend is: and this Imposture may give just cause to suspect this and all others of the like Fables. But I much wonder that the translator O Sullivan, whose faculty was singular that way, did not helpe out the matter better than he hath done: but either he saw it not, or if he did, he thought it dangerous to stirre in it, and to raise up any doubts, supposing it might as well passe after, as hitherto it had without discovery; thinking it may be that none would so farre question it.

Neither could O Sullivan be so simple, as to conceive such a childish dreame could passe without some observation: therefore to prevent it, he laboureth to cast a mist before his Readers eyes. *If this History*, saith he, *be in any thing*, which we have shewed in many things, if not in all, *hard to be beleaved*; what then? *Let him that desireth to be satisfied* reade Dionysius Carthusianus, who reporteth like *Histories of others who returned from this*

¶ Claruit eo
tempore quo
Tondalus in
Hibernia Car-
thusianus d
purgatorio su-
scitatus ad suos
redierat visio-
nes enarrans.
Iohan. Balens
de script. Brit.
Cent. 2. cap. 77.
pag. 189.

¶ Bestia incre-
dibilis magni-
tudinis cujus
os videbatur
posse capere
novem millia
hominum ar-
matorum, intra
quam erant
multa millia
virorum & mu-
lierū dira tor-
menta luentū.
Porro per lacū
erat pons lon-
gitudinis dua-
rum milliariū,
& latitudinis
palme unius,
cui inserta erat

Purgatory. But what are like Histories to this? what if they be as false as this? But *Dionysius*, saith he, doth prosecute the matter at large, answering all Arguments and doubts that can be made against it. This indeed is to some purpose if so it prove: but I rather suspect this to be *O'Sullevans* cunning to direct the Reader, and take him off from prying too neare into that of the Viscount, yet least we may seeme to prejudicate him; let us heare what *Dionysius* doth say to this purpose.

First (saith he) *Dionysius* confirmeth this by the like Relations. He indeed among other Histories, proving that Soules departed are purged in such flames, giveth us one of *Tondall* an Irish Knight, who lived about *Henry of Saltry's* dayes. ¶ He (*Balens* speaking of that *Henry*) flourished then when *Tondall* the Carthusian in Ireland being revived returned to his owne from Purgatory reporting visions; calling him a Carthusian, whom in others we reade a Knight: it may be as *Owen* the Knight putting himselfe into the Cistercian Order, so he into the Carthusians. Neither were they farre distant from each other; both *Owen* and *Tondall* being in *K. Stevens* dayes, this last being about the twelfth yeare of his Reigne, both which administred abundant matter for *Henry* to write.

The Legend of *Tondall* is this in effect: that his Soule was separated from his bodie three dayes; like that which we before did reade of *Tymarchus*, whose Soule was sent on the like errand two dayes and one night. In this differing from that of *Owen*, whose body also went along. This Soule of *Tondall* is by an Angell conducted

tabula clavis ferreis acutissimis plena. Stagnus amplus & tempestuosus in quo erant terribiles bestie mugientes, nec aliud postulantes quam animas devorare. Dixit Angelus, oportet te pontem istum transire, nec vacua ibis, sed vaccam indomitam quam (dum in corpore eras) compatri tuo furata fuisti, oportet tecum ducere, & illegam mihi ultra pontem exhibere. Tunc anima ait, quomodo ego miserrima poterō transducere vaccam in tali periculo, ubi stare non possum omnino? Videns autem anima, quod oporteret eam sic facere, cœpit reluctantem trahere vaccam, & cum ea ire per pontem. Et cum staret anima, cadebat vacca, & cum staret vacca cadebat anima, sicq; vice versa, modo stabant, modo cadebant, quousque venerunt ad medium pontis,

See *Dionys. Carth. de judic. anime* art. 21. pag. 418. & 419.

into Purgatory, where it saw many strange things, among the rest, a *beast of incredible greatnesse*, which may easily be believed; whose mouth seemed capable of nine thousand armed men, just nine thousand, within whom were many thousands of men and women grievously tormented, this was a thing not observed by Owen the Knight, or that our *Viscount* (for this Purgatory is be- holding to these great Titles of *Viscounts* and *Knights* for the upholding of the credit of it) but to goe on. This Soule of *Tondall* is brought to a place, where over a lake there was a bridge two miles long, and but one palme broad, full of sharpe iron nailes, under this bridge there was a large and tempestuous Lake, in which were terrible beasts roaring, and desiring nothing more than to devoure Soules. Then the Angell that did conduct this soule, said to it; *Thou must goe over that bridge, neither shalt thou goe empty, but must leade over an untamed cow which thou didst steale from thy God-father, for which good service it may be he was knighted.* Then said the Soule. *How I can I, miserable that I am, doe this in such danger, and where I cannot stand? how ridiculous? surely the Au- thor forgetting he was discoursing of a soule, but the Soule seeing that the thing must be done, began to draw and struggle with the Cow, going therewith upon the bridge; for when the Soule stood, the Cow was downe, and when it was up, the Soule fell downe; so by turnes, some- times up and sometimes downe, untill they came to the midst of the bridge, &c. whom we meane not to follow.* Yet now we see the matter brought to a good passe, for Comes also goe into Purgatory and Paradise.

And that this Fable may not want something, where- in to liken it to that of the Viscount, let it be enquired, whether this Bridge be not the same of which we before read, called the *Bridge of Calamity*, generally observed in pilgrimages of this kind, leading from Purgatory over Hell, into Paradise; or whether both of them be not the same with that which *Philippus Lonicerus* de-

scribeth in the *Turkish Purgatory*, and serving for the same use, ^h called *Seracuplissi*, or the bridge of Justice, *context like an Arch or Vault*, and made of sharpe iron, over which soules are compelled to passe: on the other side, whereof such as are given over to malice are cast heallong into the Eternal paines of Hell, where being consumed with Fire, they are againe renewed to new paines unto Eternity. But on the other part of the bridge, such as are not indurate in malice, doe fall into the fire of Purgatory, out of which according to the nature of their faults they are sooner or later deliverd, and received into the joyes of Paradise. So that *OSulleuans* words are most true, that *Dionysius* doth report like Histories, like unto that of this Viscount. We have heard one. Another also you may there have of *Nicholas an English Monke*, which seemeth to me to agree in all things with the vision of *Tondall*, saith *Carthusianus*. ⁱ This is the same which we reade in *Petrus de Natalibus*, and in the *Golden Legend*, in the life of *S. Patrick*, if he whom *Dionysius* calleth a *Monke* be the same with him whom *Jacobus de Voragine* stileth a *Nobleman*. *Carthusianus* hath there a *third Narration* (that there may be no want) of a certaine *Knight that went into S. Patricks Purgatory*: likely it is, he meaneth that *Owen*, whom we have so often mentioned out of *Henry of Saltry*, who also may be meant by *Dionysius*, when he saith, *This History is commonly read in the booke which is intituled of S. & Patricks Purgatory*. If these be the Histories which *OSulleuan* meaneth that be like, and doe confirme that his Legend: I shall easily confesse the likenesse, and infinite such like might he reckon up: but without any force, and to no purpose; all of them rather arguing the *Cunning*, if not the childishnesse of the inventors, and the blind *superstition* and *credulities* of the beleevers.

^h Pontem quē
sera cuplissi, id
est pontem ju-
sticie nomināt
fornicis instar
convexum, &
ē ferro accutis-
simo construa-
tum transire
coguntur. Ex
altera parte
pōtis illius qui
tori in malicia
fuerit submer-
gitur protinus in
aeternas infer-
ni penas præ-
cipitabuntur.
Vbi igni con-
sumpti subinde
ad novas in æ-
ternum dura-
turas renascen-
tur. Ex altera
vero parte ij
qui in malicia
non omnino
fuerint indurati
in ignem Pur-
gatorium deci-
dēt, ex quo pro
peccatorū con-
ditione vel ci-
tius vel tardius
liberati in pa-
radisi gaudia
suscepturi.
Phil. Lonicer.
True. Chron. lib.
2. cap. 23.

ⁱ Que videtur mihi personā visioni Tondali consonare. *Dionys. Carth. ibid. art. 23. pag. 427.* & Que communiter legitur in libello, qui de purgatorio sancti Patricij intulatur. *Dionys. ibid. art. 24.*

But

But O Sullivan addeth. That Dionysius doth satisfie all doubts, and answereth all the Arguments that can be brought against it; this would we gladly see. I doe passe by many objections there made, and will fixe onely on one of them.

Carthusianus setteth forth a discourse betweene the Soule of Tondall and the two Archbishops, who it seemeth are *ex officio* the common entertainers of the Purgatory pilgrims. ¹ We all (say they) are come to this rest, having passed thorow those places of punishment: whither also shall all those come whom in purgatory thou hast seene tormented? and that after they be purged, None of us knoweth how long he shall continue here: and howsoever we are without any spot of sinne, yet are we not worthy to ascend into that felicitie of the Saints which is above: Every day our Societie increaseth and decreaseth, some comming to us out of punishment, and some ascending from us into that celestiall Paradise. If these Archbishops be the same who instructed our Viscount, they have made residence larger than ordinary in that place, almost 200. yeares: whereas every day one or other still ascendeth from them, which daily ascending from that Paradise is some Modification of that which in Venerable Bede we reade. ^m That they were to continue there till the day of Iudgement, which gave so great cause of offence that it had gone neare to question all. Of which ⁿ Suarez the Iesuite, Those Revelations of Bede and Carthusianus, if they containe not some Metaphor, cannot winne credit with me, (saith he) for in that Vision in Bede, it is said, that Soules remaine in that place of pleasure untill the day of Iudgement, which is incredible, and contrary to the suffrages of the Church. He layeth at both Bede and Dionysius, yet seemeth onely to fasten on the former, for in that of Dionysius, neither are all Soules there staid, nor so long a time as untill the

¹ Nos omnes per loca pœnarum ad requiem istam transivimus ad quam etiam venient omnes quos in Purgatorij pœnis vidisti cum fuerint expurgati. Nullus nostrum novit quamdiu hic erit, & licet ab omni hic liberi sumus culpa, ad supernam tamen sanctorum læticiam nondum digni sumus ascendere, quotidie societas nostra crescit & decrescit, dum singulis diebus & ex pœnis ad nos & a nobis ad celestem ascenditur paradisum. Dionys. Carth. *ibid.* fol. 436. ^m Ven. Bede in *hist. Eccles. Ang.* lib. 5. cap. 13.

ⁿ Hæ revelationes Bedæ & Carthusiani, nisi metaphoram aliquam continent mihi non faciunt fidem, quia illa visio apud Bedam dicit in illo loco æterno maneri usque ad diem iudicii, quod incredibile est de omnibus affirmare, & contra Ecclesiæ suffragia. Suarez *Ies. tom. 4. in Thom. disp. 46. sect. 4. num. 6. & §. 1. num. 12. & 13.*

• Hic apertissime dicitur quod à Purgatorio non ascenditur ad Paradisum celestem nisi per terrestrem, ejus oppositum, sicut & tu certius nosti, dicunt Doctores communiter, & qui multipliciter probant quod satisfactione in purgatorio per soluta, animæ mox volant in cælum Empyrium. Quod & rationabile esse videtur, cum nulla sit causa dilationis à gloria quam culpa reatus. Denique sicut probabitur est. Sola dilatioque & pena damni dicitur, excedit in animabus separatim omnem penam vite presentis. Si ergo animæ in Paradiso terrestri nondum Deo beatificè perficiuntur, ergo sunt ibidem in gravissima pena. Dionys. Carth. ibid. art. 25. p. 458. 459 460. 461 462. 463. Satisfactio non offertur pro culpa, sed pro pena. Bellarm. lib. 4. de Penitent. cap. 1. p. 463. & c.

day of Judgement, but each day one or other passing thence into the celestiall paradise: yet it seemeth that this is no lesse disliked than the other. For Dionysius himselfe bringeth one thus disputing with him, • It is here plainly affirmed that they ascend not from Purgatory to the celestiall Paradise, but by the terrestriall: The contrary whereof as you may best know, the Doctors doe commonly teach and many wayes they prove, that satisfaction being made in Purgatory, the Soules immediately fly into the Emperiall heaven; which also seemeth very reasonable, seeing there is no cause hindring from glory, but the guilt of sinne. Lastly, as before was shewed, this onely delay and keeping souls from Glory, which is cal'd the punishment of losse, doth in them exceed all the paines of this present life: If therefore Soules have not the beatificall fruition of God in this earthly Paradise, then are they in most grievous paine, Hitherto that Objection which seemeth to me at once both to strike wholly at that Paradise, as a thing utterly unusefull, and tacitely also to overthrow Purgatory it selfe; for the use of Purgatory is, that satisfaction may be made for the punishment of sinne, not for the guilt. p The guilt being in this life remitted: therefore according to the former Conclusion, if no cause hindreth Soules from glory, but the guilt of sinne, that being before remitted, why should they be arrested in any Purgatory by the way? but this onely by the way. Wee rather expect an answer to that Objection made to Dionysius.

The question is discussed on both sides, & on the one part are brought the Testimonies of the Schoolemen and Fathers, confirmed also with seven Reasons, proving that Soules thoroughly purged in Purgatory, immediately ascend thence into Heaven: On the contrary are alleadged inducements, & drawne from Visions, such as were those,

of as you may best know, the Doctors doe commonly teach and many wayes they prove, that satisfaction being made in Purgatory, the Soules immediately fly into the Emperiall heaven; which also seemeth very reasonable, seeing there is no cause hindring from glory, but the guilt of sinne. Lastly, as before was shewed, this onely delay and keeping souls from Glory, which is cal'd the punishment of losse, doth in them exceed all the paines of this present life: If therefore Soules have not the beatificall fruition of God in this earthly Paradise, then are they in most grievous paine, Hitherto that Objection which seemeth to me at once both to strike wholly at that Paradise, as a thing utterly unusefull, and tacitely also to overthrow Purgatory it selfe; for the use of Purgatory is, that satisfaction may be made for the punishment of sinne, not for the guilt. p The guilt being in this life remitted: therefore according to the former Conclusion, if no cause hindreth Soules from glory, but the guilt of sinne, that being before remitted, why should they be arrested in any Purgatory by the way? but this onely by the way. Wee rather expect an answer to that Objection made to Dionysius.

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of which before : But where is the determination of the question? Our *Author* professeth he dare not undertake to be a stickler in it. His words are these, *I will not contradict the Doctors because of these visions. Neyther for the Doctors dare I call so many visions and revelations of holy men phantasticall or false; while the Church determineth nothing of these things. For they that have written, and approved of them were religious and learned men.* Thus he, wherein hee seemeth to mee like him of whom *Canus* speaketh. *There was a Priest (saith he) who was most certainly perswaded, that nothing could be false that was once Printed.* But is there no better to be found? None, For being prest with it, in the end of *thirtie Articles*, this is all that can be gotten from him, and indeed it is sufficient, being that hee maketh a question of it, whether it can be answered. *I leave (saith he) the determination of these things to others, rather referring them to the learned, if they can bee accorded, for as for me I dare neyther contradict so great Doctors, nor so many revelations: But these things would more safely be left to the determination of the Church.* So that now we are as far to seeke as at the first: And let any one judge, whether *O Sullivan* did not trifle with his Reader, when hee sent him to *this man* for a Resolution.

Neyther is this a new question; neyther is it of small moment, and by the *Ancients* this is esteemed a sufficient argument for the rejecting of this *fabulous Purgatory* altogether, of which *Vincentius Belluacensis* who lived Anno 1240. contemporary with *Matthem Paris*, both of them living in the next age to *Henry of Saltry*, *Vincentius* I say, sheweth this not to bee his owne private opinion alone, but of many others. His words are these.

minationem alijs magis committo, & si concordari hæc queant peritis relinquo: quia nec tantis Doctoribus, nec tot revelationibus contradicere audeo; determinationi Ecclesie hæc tutius committuntur. *Dionys. Carth. ibid. art. 30. pag. 467.*

But

Veruntamen nec Doctoribus contradicere propter visiones, nec propter doctorum traditionem audeo, nec sanctorum hominum visiones & revelationes appellare phantasticas aut mendosas, quamdiu Ecclesie super hoc nihil determinat, nam & qui eas scripserunt & approbaverunt, fuerunt religiosissimi & doctissimi viri. *Idem. ibid.*

Vidit etas nostra sacerdotem cui persuasissimum fuit nihil omnino falsum esse quod semel Typis fuisset excusum. *Canus loc. Tb. ol. lib. 11. cap. 6. pag. 336.*

Horum deter-

* But this history is not by many receiued, chiefly because
 it is there said, that Soules which are freed from Purga-
 tory doe not presently fly up into heaven, but remaine some-
 time in a terrestriall Paradise, as in an intermediate place
 of rest, and that after a certaine time they passe thence in-
 to those heavenly Pallaces; whereas on the contrary there
 is no middle place of Soules acknowledged betweene Purga-
 tory and the Celestiall Paradise. Thus hee, which
 quite overthroweth that fond dreame and foolish inven-
 tion of that Paradise before, so much spoken off. Which
 words of Vincentius are cited by Antoninus Archbishop
 of Florence, treating of Saint Patrickes Purgatory, where
 we have this Marginall observation, y of Petrus Ma-
 turnus the Iesuit. The history of Saint Patrickes Purga-
 ry is not receiued, but yet the matter must be by Anton-
 nus salved thus. * But if it be said, as commonly as it
 is affirmed by some of those parts, that after some stay in
 that place of Purgatory, where they endure great paines
 and hurt from Devils, which yet is onely by Imagination
 they doe after retorne into the world and live as others,
 and by these paines of Purgatory doe satisfie the punish-
 ments due for their sinnes, there seemeth none inconueni-
 ence to follow. Thus Antoninus; which how it doth
 reach Vincentius, I know not: he onely speaking of soules
 separated from their bodyes, and freed from Purgatory.
 To which this answer of Antoninus can no way serue
 for to discourse of Men yet alive going into S. Patrickes
 Purgatory, and returning again; is quite another thing
 from Vincentius his purpose: who by overthrowing the
 resting in that earthly Paradise, would conclude the falsi-
 hood of those relations of men going in S. Patrickes Purga-
 tory: For if Vincentius his opinion be true, then those

Verum histo-
 ria hæc à mul-
 tis non recipi-
 tur propter il-
 lud maximè
 quod ibi dictū
 est Animas à
 purgatorio li-
 beratas nō sta-
 tim ad cælum
 evolare, sed in
 Paradiso terre-
 stri tanquam
 in loco quietis
 intermedio tē-
 poraliter com-
 manere. Cum
 ē contra nullus
 credatur locus
 esse medius a-
 nimarum inter
 purgatorium
 & cælestem pa-
 radisum. Vin-
 cent. Belluacen.
 Speculo Histor.
 tom. 4. lib. 20.
 cap. 24. p. 270.
 y Purgatorij
 sancti Patricij
 historia nō re-
 cipitur. Ant.
 Archiep. Floren-
 Ce on tit. 1. ca-
 18. § 2. de Patricio Anno Domini 1500. pag. 202. part. 2. opera & studio Petri Mat-
 e societate Iesu. * sed si dicatur (ut à quibuscumque de illis partibus communiter
 scriptum) quod post mansionem in isto loco purgatorij per aliquod tempus breve in quo
 sustinent magnas penas & laciones à Dæmonibus, tantum per imaginationem in-
 cegressi in mundo vivant ut alij, & per illas penas purgatorij satisfaciunt penis
 his pro peccatis nullum videtur sequi inconueniens. Idem ibid.

repor

reports of Owen the Knight, this Viscount, and others that speake of that Earthly Paradise, and the use thereof, for receiving soules freed from Purgatory are utterly false: which if so; we have no great cause to trust them in the rest. No more than that their sufferings while they were in Purgatory, and those strange sights were things outwardly acted, and really felt; being, if we beleevve Antoninus onely Imaginary; surely too weake a foundation for so great Devotion.

Neither doth this doubt puzzle your Dionysius and Antoninus alone: but others also, who have undertaken the Quarrell against Vincentius, have come off with as little successe, and particularly Gabriel Tennottus, although he seemeth to make no great matter of it; & professeth purposely against Vincentius. ^a It nothing hindreth (saith hee) that in that place cited Vincentius Belluacensis opposeth the said History for this cause principally, [That Soules freed from Purgatory doe not immediately fly into Heaven: but remaine for some time in the terrestriall Paradise, as in a middle place of rest, and that after at the appointed time, they goe into their Countrey] for there is none that I could read, who have written of this thing, that make this to be a Purgatory for Soules separated from their bodies, which should being purged presently fly into Heaven. But they say that it is a Purgatory for the living, who being truly penitent, and entring thereinto; suffering also the grievous paines thereof, either by a reall

^a Nec enim obstat quod loca citato Vincentius Belluacensis contra praedictam Historiam opponit illam à multis non receptam propter illud maxime, quod dicat animas à purgatorio liberatas non statim evolare in caelum, sed in paradiso terrestri tanquam in loco quietis intermedio tempore commanere, & postea statuto tempore in patriam pervenire. Nā nullus est ex

omnibus quos de hac re scribentes legere potui, qui dixerit illud fuisse purgatorium animarum corpore solutarum quæ à penis purgata, non statim ad caelum evolarent: sed inquit fuisse purgatorium viventium qui verè poenitentes illud ingressi, & penas illas atrocissimas sive per veram passionem, sive per imaginariam apprehensionem sustinentes, à penis omnibus pro peccatis debitis purgabantur; quemadmodum alij insipienti in hac vita degentes pro penis illorum peccatis in purgatorio debitis, hic vel per jejunia, vel per alia poenitentia opera, vel per indulgentiarum applicationem satisfaciunt, qui nisi nova peccata admiserint, ex hac vita migrantes ad caelum sine alio purgatorio statim evolant. Quæ sententia tam probabilis est & Catholica, ut non possit ab aliquo nisi in hac parte ignaro erroris insimulari. Gabr. Tennottus Hist. tripart. Cleric. Laronic. lib. 2. cap. 34. Col. 2. num. 2. pag. 363.

passion or imaginary apprehension, they shall be purged from all the punishments due to their sinnes. In like manner as infinite others in this life doe satisfie for the paines which their sinnes deserve, either by fasting, or other works of Penance, or by application of Indulgences: who, if they shall not commit new sins, and should so goe out of the world, they fly immediately into heaven, without passing through any other Purgatory: which opinion is so probable and catholike, that it cannot be accused of any error, if not by him who is herein ignorant. Thus Pennottus, whereby it seemeth that Antoninus needed not so farre to have troubled himselfe to prove *S. Patricks Purgatory* to be onely for the living, and not for the Soules separated from their bodies. And as little need had Pennottus to have taken so much paines for it as he: yet not as he would have it, because none ever opposed it; and therefore was it wisely done of him to restraints it to *his owne Reading*: for we finde *O Sullivan* mainly contending for it, and indeed the very relations of *Pilgrimages* thither import no lesse; For if they make *S. Patricks Purgatory* to be onely the *Cave*, or *first Entrance*, I suppose they will finde very few that will say, *That* to be the place of *Torments*, expiating the punishment of sinne: and therefore the Pilgrims were driven to goe much further into (I know not what) places of paine & torture, and there also to have suffered corporally such punishments, as were thought sufficient for to purge them; where I hope they will not say that these infinite numbers scene there tormented, were all *living men*, but rather *soules separated from their bodies*; how then is it onely for the living? but in respect of *Vincentius*, both *Antoninus* and *Pennottus* might have spared their labour as unnecessary: *Vincentius* as was said, wholly opposing the staying of *Soules* in the *terrestriall Paradise* after they be freed from *Purgatorie*: and what else doth *Pennottus* conclude here? but at last he joyneth hands with him adding further, that if men in this world satisfying for their sinnes by fasting, or other

other works of penance; or having the benefit of indulgencies should immediately dye without committing new sinnes, they immediately fly into Heaven; without passing through any Purgatory, or staying in the terrestrial Paradise, which must be if they passe forthwith into Heaven. And this he sheweth to be the Catholike and soundest opinion, being without any error, not to be contradicted, but by ignorant men: what then shall we judge of those *Archbishops* in Paradise who taught the contrary? Shall we accuse them of ignorance? or thinke their opinion neither *probable* nor *Catholike*; if we did it were no more than could well be justified. And of what use should that Earthly Paradise be, for receiving Soules purged; for if Soules be purged, by the Catholike opinion, they fly immediately into Heaven in the instant of their death, why not then as well being fully purged, as they say they are, in Purgatory? which doctrine, if they will allow with *Vincentius*, which also none but ignorant men will contradict, saith *Pennotus*, That *Paradise* must vanish, and all the dreames and Fables thereof must be foolish, fantastical, and all to be rejected, and with it, those fictions and pilgrimages before spoken must also of necessity fall with it to the ground, as *Vincentius* thence justly concluded.

Hitherto have we heard onely one *Objection* made against this *Purgatory*, and the *Legends* of it: whereunto *O'Sullivan* promised we should have received full satisfaction from *Dionysius*, but if this be too hard, what doth he then say to the rest? many other doubts are moved to him: to which he ingeniously confesseth himselfe unable to answer, professing himselfe more desirous to be taught by others than to teach. For (saith he) answering his opposer, *You move strongly, and such things as are hard to be resolved; wherein I should rather chuse to be instructed my selfe, than to instruct: therefore I will not say any thing rashly.* How warily? and yet could *O'Sullivan* with his wonted confidence, without blushing tell us,

*b Fortia sunt
que moves, &
difficilia ad sol-
vendum; mal-
lemque super
his instrui quā
docere, unde
nec de ista ma-
teria volo quid
dicere cum as-
sertione incau-
ta. Dionys. Cart.
ibid. art. 25. in*

that if the Reader would peruse *Dionysius*, he should be satisfied of all the Difficulties that might arise in that history of the Viscount, surely a most subtle and cunning put off.

But although his first witness fall short, yet is not *O'Sullivan* without other pregnant Testimonies, able to confirme the Truth of that Legend; For (saith he) *Other Authors relate many more paines of Purgatory*, if these (who yet are not named) speak as much as his other we have already more then enough. But he addeth, *Virgill also singeth of this, If I had an hundred mouths, &c.* Here I confesse something may be found to this purpose. For in *Virgill* we have this Pilgrimage of the Viscount, so lively set out in all the parts thereof, that as was said of *Trophonius* his den compared with this Cave of *S. Patrick's Purgatory*. The Tales are so like, that one may well beleaved to have risen out of the other.

And herein *O'Sullivan*, or any other cannot thinke any wrong to be to their cause offered, out of *Heathen Authors* to prove their *Purgatory*: it is one of *Bellarmines* best Arguments, which *O'Sullivan* himselfe maketh use of, alleaging *Plato, Tully, Claudian* and *Ovid*. Yea, (saith he) *The Alcaron which is the booke of the Mahumetane Law, doth shew that Mahumetans doe admit of a Purgatory*. Let us not therefore rob him of this Testimony out of *Virgill*. Neither let the Reader thinke it tedious, that we make the paralell betweene the Poets description of *Aeneas* his going to *Purgatory, Hell, and Paradise*, with this our *Viscounts* pilgrimage into *S. Patrick's Purgatory*.

1. To begin with the description of the place, we have heard it to be a Rockie place, environed with a Lake, about which were woods and mountaines; in which was a deep and darke Cave, agreeing with that in *Virgill*.

*Spelunca alta fuit, vastoq; immanis hiatu;
Scrupes, tuta lacu nigro, nemoremq; tenebris*

tenent

• Et alij autho-
res plura &
multa purgato-
rij cruciament-
a tradunt. *Phi-
lip. O Sull. ubi
supra.*

• Quod & Vir-
gilius canit. Si
nihil sunt lin-
gue centum,
&c. *Ibid.*

• *Bellar. de pen-
git. lib. 1. cap. 11.*

• *O Sull. Patr.
secund. lib. 1. c. 9.*

• Illud etiam a
Mahumetan.
admitti Alco-
ranus Mahu-
metonæ legis
liber monstrat.
Ibid.

• *Virg. Æneid.
lib. 6.*

tenent media omnia silva,

Cocitusq; sinu labens circumfluit atro.

A deep vast yawning Cave, rough pav'd hath been
With inky pooles and woods, thick shades shut in :
Between on every part great thickets grow,
And in black banks *Cocytus* round doth flow.

2. What was it that moved the Viscount to undertake this pilgrimage, and descend into this Cave? I earnestly desired (saith he) *To know in what state the Soule of the King was; John King of Aragon his Sovereigne deceased, whom he saw and discoursed withall. And Aeneas his errand was to see and discourse with his Father Anchises.*

*Innum oro (quando hic inferni janua Regis
Dicitur, & tenebrosa palus Acheronte refuso)*

*Ire ad conspectum chari genitoris, & ora
Contingat, doceasq; iter, & sacra ostia pandas.*

One favour I intreat (since that report
Speaks this the gate of the infernall court
And glooming fen of swelling *Acheron*).

Deigne me the happinesse to looke upon
My dearest Father, and my passage guide :
And those most sacred dores, set open wide.

3. What is the custome when any one is to enter into this Purgatory. *He is dissuaded from entring, the danger is propounded; and principally, that some have gone thither who never returned. I confesse saith the Prior to the Viscount: The discent into Purgatory is easie, but the difficultie is in returning. So is Aeneas told.*

facilis descensus Averni,

Noctes atq; dies patet atri janua Ditis,

Sed revocare gradum; superasq; evadere ad auras;

Hoc opus, hic labor est: pauci quos aequus amavit

Iupiter, aut ardens evexit ad aethera virtus

Dys geniti potuere

To hell with ease we slide; early and late

Free entrance giveth grisly *Pluto's* gate,

But to returne from thence, and passe above.
 Were worke indeed, that would a labour prove.
 Some few by *love* belov'd have done't; or such
 Whom vertue's fire hath made the heaven to touch,
 Of Gods begotten.

4. But what if dissuasions prevaile not? then is the Adventurer instructed, and thus the Viscount; change yet thy mind saith the *Prior* to him; *But if thou wilt notwithstanding proceed, attend then while I tell what shall happen to thee.* So is *Aeneas* deale withall.

*Quod si tantus amor menti, si tanta cupido est
 Bis stygios lunare lacus, bis nigra videre
 Tartara, & insano juvat indulgere labori,
 Accipe quæ peragenda prius.*

If such desire such loue thy minde possesse
 Twice to view Hell, twice Stygian lakes to passe,
 And on thy rash attempt, art bent so farre,
 First learne what things to be performed are.

5. Now is our pilgrim on his journey: where see how, and whither within the Cave he went. *I entred into a place extreemely darke, destitute of any light, but the darknesse, being passed over; I did enter into a large Hall, yet having no more light then is our Winter twilight, (saith he) not much unlike Aeneas his passage.*

*Ibant obscuri sola sub nocte per umbras
 Perq; domos Disis vacuas, & innania regna,
 Quale per incertam lunam sub luce maligna,
 Est iter in silvis ubi cælum condidit umbra,
 Jupiter, & rebus Nox abstulit atra colorem.*

Blindly they passe in nights black shades, and through
 The emptie palaces of *Pluto* goe.

Like as in woods by th Moones uncertaine light
 Men walke when colours are obscur'd by night.

6. What then hapned to our Viscount? He is encountered with malignant spirits, using all perswasions to make him retire: *Protesting that, I went (saith he) with great error and madnesse drawn on to descend into a place not to*

be troden by living men. So is *Aeneas* entertained by *Charon*.

*Navita quos jam inde ut Stygiâ prospexit ab undâ
Per tacitum Nemus ire, pelenq; advertere ripe,
Sic Prior aggreditur dictis, atq; increpit ultrâ,
Quisquis es armatus qui nostra ad flumina tendis,
Fare agè quid venias, jam istinc & comprime gressum
Imbrarum hic locus, & somni, noctisq; saporæ:
Corpora viva Nefas Stygiâ vellare carinâ.*

When them from Stygian waves Hells Ferry-man
Passing the desert Groves to eye began,
And towards the slippery shore their course to take,
Thus without complement, to them he spake.
Who ere thou art that with such bold aspect
Darst arm'd unto these floods thy steps direct, (ther,
Come, speak thine errand: wherefore camst thou hi-
That do, avant with speed, passe from the River.
This place sleepe drowsie night, and Ghosts possesse,
Live bodies to transport were wickednesse.

7. But there are many dangers to be runne through;
how shall they be avoyded? the Viscount is to that end
prescribed a certalne forme of words, by which the evill
spirits as charmed flye from him, and he is delivered from
whatsoever Torment. So hath *Aeneas* a bough given to
him to that purpose, by shewing whereof he appeased
the Fury of *Cerberus*.

*Si te nulla movet tanta pietatis imago,
At Ramum hunc, (appetit ramum qui veste latebat)
Agnoscas tumida ex irâ tum corda residunt.*

If goodnesse move not then, this bough Adore,
(The bough she shew'd which had hid before)
No sooner seen his Choler rose no more.

8. What strange sights doth the Viscount see? Dra-
gons, Serpents, burning moles, Lizards, and what not see
there.

*Terribiles visu forma lethumq; laborq;
Muitaq; praterea variarum monstra ferarum*

Centauri

*Centaury in foribus, stabulant, Scyllæq; bisformes,
Et centum geminus Briareus, & Bellua Lerma,
Horrendum stridens, flammisq; armata chymæra,
Gorgones, Harpiæq; & Forma tricornis umbra.*
Affrighting formes with death and labour there,
And monstrous shapes of beasts besides there were:
There *Scylla's* double-form'd, and *Centaures* rest,
Briareus hundred handed; *Lerma* beast,
Chymæra grinning arm'd with fire, strange sights;
Gorgons and *Harpies*, triple bodied sprights.

9. How are they punished there? Some hanging by the necke, armes, legges; some in fire, others in water, each one according to his deserts. So in *Æneas* his Purgatory.

*Exercentur panis, veterumq; malorum
Supplicia expendant, alia pendantur inanes
Suspensa ad ventos, alys sub gurgite vasto
Infectum eluitur scelus, aut exuritur igni.*

Quisq; suos patiamur Manes. —

Where worne with Torment, there the Soule we
For faults committed in its living dayes.
Some suffer hang'd in th'ayre, others more deepe
In water washt, or purg'd in Fire doe keepe.
As each mans fault, so suits the punishment.

10. In a word, No words, no tongue, no not an hundred
one can expresse the kindes and manner of Torments there
inflicted, which is expressed there in the same words,
the same is in the *Poet*.

*Non mihi si lingua centum fuit, oraq; centum,
Ferreæ vox, omnes scelerum comprehendere formas;
Omnia panarum percurrere omnia possum.*

Had I as many tongues as *Argus* eyes,
Mouths equalling, and voyce that would suffice
Them all; the severall kindes; I could not tell
What be the paines done or endur'd in *Hell*.

11. From *Hell* the Viscount passeth into *Paradise*,
doth *Æneas*.

*His demum exactis perfecto munere diva
 Derere locos latos, & amœna vireta,
 Fortunatarum nemorum, sedesq̃, beatas.
 All done (the goddesse satisfied) they come
 To th' pleasing places of *Elysium*,
 To those blest seats, and to those delicate
 Enameld Meades, and Groves most fortunate.*

12. See the description of it, *The ayre free, the soyle
 pleasant, more glorious than the Sunne; the fields green, and
 the Company therein diversly recreating themselves, wal-
 king, dancing, singing, &c. fully agreeing with that other.*

*Largior hic campos æther & lumine vestit
 Purpureo, solemq̃ suum, sua sidera norunt.
 Pars in graminis exerceat membra palastris,
 Contendunt ludo, & fulvâ luctantur arenâ
 Pars pedibus pendent Choreas, & carmina dicunt.
 Fields freer ayre enjoy, and cleerer skie,
 Know their owne Stars, and Sols vicinie.
 Some in Greene fields the Time in wrastling spend,
 Some sport on Sand, some for the prize contend.
 Some tripping foot it, and doe lead the way
 In dances, other chant a Rondelay.*

13. In this place are received the Soules of those who are
 delivered out of Purgatory, where they rest some while,
 being admitted to ascend into that heavenly Paradise imme-
 diately, although without any spot of sinne: each day some
 going out of Purgatory into Paradise, and out of Para-
 dise into Heaven. So the Elizian fields, the Poets Para-
 dise.

*Exinde per amplum
 Mittimur Elizium, & pauci lata arva teneamus,
 Donec longa dies perfecto temporis orbe,
 Concretam exemit labiem, purumq̃, reliquit
 Æthereum sensum, atq̃, auræ simplicis ignem.
 Has omnes ubi mille rotam volvere per annos
 Latheum ad fluvium Deus evocat agmine magno,
 Scilicet immemores Superant convexa revisant.*

Q

Thuc

Thus clens'd we passe into th' Elizian plaine,
 Few doe those delectable fields obtaine,
 Till tedious times full circled Revolution
 Hath purg'd away their black sinnes pollution;
 And left the Ethereall soule in an estate
 As christall pure, divine immaculate;
 Then when a thouland yeares are finished,
 The Soules in troupes by God are summoned
 To Lethe flood, where loosing memory
 of former things, they then shall mount the sky.

14. To conclude all, that it may appeare all this to be
 but a dreame and fiction: our Viscount must begin and
 end, this is *subterraneall Pilgrimage sleeping*. So is
Aeneas said to returne from his Cave, through one of the
 gates of sleep, and of them that whence not true dreames
 but fancies are said to proceed, as is there discribed.

*Sunt geminae somni porta, quarum altera fertur
 Cornea, qua veris facilis datur exitus umbris,
 Altera candenti perfecta nitens Elephanto,
 Sed falsa ad calum mittunt insomnia Manes.
 His ubi tum Natum Anchises, unaq; Sibillam
 Persequitur dictis, portaq; emittit Eburna.*

Two gates of sleep there were, of horne one was,
 By which men say, true spirits use to passe;
 The other made of purest Ivory,
 Whence by the ghosts, false dreams are sent on high;
 Through this *Anchises* his discourse being done,
 Dismiss *Sybilla*, and with her his sonne.

Thus have we seen, neither can it be denyed, but that
 this is one of the most pregnant proofes for this Purga-
 tory; the description of the place, and the severall passa-
 ges in the pilgrimage being so sutable.

To conclude then; as in the former Chapter it appea-
 red, that the *Reverence* gained to this Purgatory did first
 proceed from him, who was supposed the *Author* of it,
S. Patricke; and yet with what uncertainty that could
 be

be beleev'd was there shew'd, so here we finde it much more esteem'd for it selfe, out of the opinion of the strange effects of it, (Certainly strange if true) and that accompanied with so many strange lights, as were reported to be seene: both strong motives to satisfie either *Curiosity* and *Devotion*; all which granted, what wonder was it to finde it so much looked after, and so much flock'd unto from farre and neare. And yet with what foppery? with how many contradictions? with how great an heap of absurdities this was followed? hath been in this Chapter considered.

So that again and again I say it, it cannot be sufficiently admir'd, that not onely the multitude, but men otherwise rationally and learned, should be so drawn on, as to relish and digest such grosse Fables and Fooleries, and still to reverence so poore and base a thing as this *Cave* is: as if men were resolv'd to be misled; or * *Not receiving* * Rom. 1. 18.
the love of the Truth, but holding it in unrighteousnesse, 2 Thess. 2. 10,
God justly sending such strong delusions that should be- 11.
leeve a lye.

But yet cannot we judge thus of all; as if all of them had purposely shut their eyes, and captivated their Iudgements, so to be led on blind-foulded, and against *Reason* to beleeve all reports concerning it. For it cannot be thought, that in so long a time and among so many thousands of Pilgrims, there being so many eyes to pry into it, it should be possible but that some more ingenious than others should at last discover the Imposture. And therefore as this *Purgatory* did grow to that great height: so did it groane under its own burthen, being first discovered to some few, after to all; and lastly, (and that more than once) deservedly demolished. Of all which more fully in the following Chapter.

CHAP. III.

How this Purgatory did begin to decline, and fall from its esteem, being first suspected; and found Fabulous, and lastly quite demolished.

HAVING formerly sought after the *beginning* of this *Purgatory*, And after observed the *Rising* and *increasing* of it; Order now leadeth to take notice of its *continuance*: which if we should begin with the *Time* of *Saint Patrickes* converting this *Kingdome* Anno 432. (unto which it is commonly referred) with a supposed continuance thereof untill the year one thousand sixe hundred thirtie two, the peryod of its dissolution; It would make up a computation of one thousand two hundred yeares. A time surely wonderfull (if true) for so grosse an Imposture to stand without discovery, even potent States having suffered many alterations in a shorter time; and among others, none more than this *Kingdome of Ireland*; which also maketh the matter yet more strange, that this *Cave* should notwithstanding subsist amidst so many combustions: But hee that shall observe the severall passages, shall finde it to have its sensible declinings: and that, as it did please God to open the eyes of men, and to disperle the mists of ignorance: So that now by the full Sun-shine of the *Gospell*, it is quite vanished without any memoriall, which is the thing we are next to search after.

Neyther must the matter be so taken, as if all this were done in an instant; but as it did rise, so fell it by certain steps and degrees: Yea the very rising not being without tottering, and its progresse followed with a continual staggering, which notwithstanding it be evident out of what is before declared, yet for the more cleare manifestation thereof, I shall reduce all that hath beene said unto these three heads, wherein as it were in one view, the

the rising and falling thereof may at once be apparant.

The first step was out of the beliefe of having the *Institution* of it, from *Saint Patrick* the *Apostle* of the *Irish*, as being a meanes of the *conversion* of the *Nation*. Which were it true, deserved much of that respect and flocking unto it which hath beene afforded it, and as a memorable and ancient monument and memoriall thereof ought it still to be preserved. But this hath fayled it. *Saint Patrick's* age would not owne it, neyther had it a name for many ages, even seven hundred yeares after: And when in the yeare one thousand one hundred and forty it began to peepe up, it would not be acknowledged by some eminent persons of that time, by whom *Henry* of *Saltry* desired to bee informed of it, whereas his *Relators* for it spake but by heare-say; and so weake was the report, that howsoever it seemed then to get head, yet within fortie five yeares it is husht againe, and no more newes for a while heard of it; I meane in *locelines times*, in the yeare one thousand one hundred eighty five, of which before at large.

Secondly it having notwithstanding these rubs againe recovered its motion, and gained a Name of thoroughly purging a penitent from all his sinnes in the Compasse of a naturall day: where also strange sights of torments and joyes should be discovered to him; by which meanes almost from all parts the concourse thither was so great, as scarcely to be credited; yet even in that very age was it as confidently rejected, as a meere fable not consisting eyther with Reason or Religion, as before wee heard out of *Vincentius Belluacensis*, Anno 1240. being but one hundred yeares after that *Henry* of *Saltry*: To which I will adde that of *Bonaventure* the *Seraphicall Doctor* within 25. yeares of *Vincentius* Anno 1265. esteeming it no other than a fable; his words are these, & It is written that *I Patrick* obtayned that one should be punished in a certaine place within the *Earth*, and from hence it was fabulously reported that *Purgatory* was in that place, which

Ubi per diem naturalem puniētēs verē ab omnibus peccatis purgarentur, & tormentis

& gaudia videret. Ex Chro. Hart. five scbedel. excus. Ann. 1495.

§ Bellarm. de script. Eccles. ad Annum 1265.

§ Legitur quod sanctus Patricius impatrat vit

cuidam quod puniretur in quodam loco

in terra, ex hoc fabulose ortum est, quod ibi esset purgatorium. Bonavent.

in 4. lib. sent. dist. 20. q. 6.

¶ Sane D. Bonavent. in 4. d. 20. part. 1. q. ult. Et si quæ de dicto purgatorio dicti Patricij in universum traduntur, fabulosa esse suspicetur, ait tamen D. Patricium impetralle cuidam quod puniretur in quodam loco in terrâ. Et ex hoc fabulose ortum, quod ibi esset purgatorium. Vbi vides sanctum doctorem non negare quin poterit sanctus Patricius pro aliquo impetrare ut in eo loco purgaretur. Sed solum rejicere fabulam asserentium purgatorium ibi loci esse, sicut merito rejicienda est. Nam qui de sancti Patricij purgatorio loquuntur, non

to be meant of this Purgatory, is by *Gabriel Pennottus* acknowledged, by whom it is so farre stretched, as to be a full casting off of all things delivered of it, as *Fables*. *Truely* (saith he) notwithstanding that *Bonaventure* in 4. dist. 20. par. 1. quæst. ult. suspecteth all reported of the said Purgatory to be fabulous, yet he saith that *S. Patrick* obtained that one should be punished in a certaine place of the earth, out of which it was fabulously reported that Purgatory was there. This you see is confessed, but *Pennottus* his glosse followeth. Where (saith he) you see that the holy Doctor denieth not but that *S. Patrick* might obtaine, that one might be purged in that place: But onely he rejecteth that Fable of those, who affirme that Purgatory was there, as justly it was to be rejected: for they the spake of *S. Patricks Purgatory*, say not that it is a Purgatory of Soules, wherein they, by the ordinary appointment of God, are purged in the life to come; but to be a speciall Purgatory for the living, in which men even in this life being truly penitent, may by the speciall favour of God, satisfie the punishments due to their sinnes. Where, what *Bonaventure* speaketh only on report, without engaging his own Iudgement, *Pennottus* delivereth confidently, as if the Doctor hath granted it, that one should be so purged. Neither is the word (as *Pennottus* would have it) purged, but punished; agreeing better with that of *Cambrensis* before: that *S. Patrick* made request to satisfie them who denyed the paines of Hell, and that God would grant some visible demonstration thereof to that people. Neither was that such as was to continue in all ages; But as *Bonaventure* here terminating it in some one person, who was so to be punished, as an example to others: Neither is this so confidently delivered by the

dicunt illud fuisse purgatorium animarum, in quo illæ in alterâ vitâ de Lege Dei ordinari purgantur. Sed purgatorium speciale viventium, quo homines in hac vita de gentes & vere poenitentes, pro peccatis illorum peccatis in hac vitâ debitis, ex speciali Dei concessione satisfaciunt. *Gabriel Pennot. hiflor. Tripul. Cleric. Canonie. lib. 2. cap. 34. Collect. 2. num. 2. Romæ. 1624.*

Doctor,

Doctor, as if it were done, but (as *Pennottus* relateth it) that such a thing might be done; and if it were granted to be done; a particular fact would be farre short for a perpetuall establishment of it for a place of penance, much lesse for a Purgatory. And for *Pennottus* his evasion, that the Doctor did therefore reject all this as a Fable, supposing that it was meant, that the Purgatory of Soules was here, where they say *S. Patricks Purgatory* is: which *Pennottus* saith, none doth affirme. First, we have no cause to thinke the Doctor so to have imagined, but rather that no Purgatory was there, for the question is of one certaine man then living, whom *S. Patrick* is reported to have had punished in a certaine place in the earth. Next *Pennottus* doth say no more here, then what he saith of *Vincentius* in the same case, of which before: for that the Purgatory of Soules is under or within the Cave, hath been shewed to have been a received opinion among his Authors, and agreeable with all the pilgrimages reported to be antiently made thither, which, if they suppose them true, deliver no lesse; so that his saying, That there is none that sayeth so, will not passe: and therefore we take *Pennottus* at his word, that he doth concur with *Bonaventure* here, as before he did with *Vincentius*, that is, That if so it be, it is worthily to be rejected as a Fable. But how vaine all these Authors, and how fondly vaine the Relations of those Pilgrims were, in faigning such strange sights and apparitions, hath beene before shewed as utterly false. There being no such thing obvious to such as went in thither in the yeare One thousand three hundred ninety and five, but two ages after *Henry of Saltry*. As in like manner about the yeare One thousand four hundred and ninety, we finde related by *Ponticus Virunnius* ^k of *Blasius Biragus*, who in the time of *Lodowick Sforza* came foure times into Ireland, and went also into this Purgatory: Of which, all that he could relate was, That in Ireland in a lake there is *S. Patricks pit*, for there is (saith he) an Island in which there

ⁱ Supra pag. 108. See also the Epist. Dedic. of O Sullivan not doubting of it, but making it a thing very certain.

^k In Hibernia etiam est puteus sancti Patricij, in lacu est enim insula ubi puteus per sex gradus in saxo descendit. Non ut Mythici canunt in foro. Ego ingressus omnia vidi, inquit Briagus Pontifici virum- nij hist. Erist. Epist. Dedicat. pag. 23.

there is a Cave, having a descent of six steps, but not agreeable to the Fables commonly related of it, for I find all, saith Biragus, as the words are by Virunnius reported. And this suteth well with Joachimus Vadianus his Annotations on Pomponius Mela, speaking of the Irish

Clari Patricio
sacratissimo vi-
ro à quo Chri-
stiani facti du-
rat sui nominis
Antrum quod
ingressos fabu-
lantur ad ma-
nes venire, nec
ridere ultra, cū
redierint ma-
gnā vanitate.
Joach. Vadianus
in Annotat. in
Pomp. Mela lib.
3. pag. 171.
sed de hac
re fidem meam
non obstringo,
(neque enim
hanc meam li-
tem facere vo-
lo.) Sed ea Le-
ctori nostro
subtrahere no-
lo, quæ author
noster, qui tam
sentia tamque
sacra se conte-
statione illiga-
vit lectori suo
subijcere ope-
re præcium pu-
tavit. Nicholus
Harpsfeld hist.
Angl. Ecclesiæ

That famous they are in respect of Patrick an holy man by whom they were made Christians; and yet there remaineth a Cave of his Name, whereof they fable that they that goe thither, goe into the place of Soules: and that being turned they can no more laugh, which is extreamly vain. No wonder therefore that Nicholas Harpsfeldius, in speaking of it out of Giraldus Cambrensis. Notwithstanding his great author, yet is so cautelous of pawning his credit on the Truth of it, which is to be wished other Writers had with the same Iudgement performed. But for this thing (saith Harpsfeldius) I will not ingage my credit in the Truth of it, (for I meane not to contend for it) yet I not hinder the Reader of it, seeing our Author Cambrensis is with so serious, and so sacred a contestation touching it, that he thought it worthy to be recorded. It is much better doth Albertus Krantzius (esteemed by Bellarmine, a diligent Compiler of Histories, and living the yeare of our Lord 1500.) He (I say) doth altogether rid his hands of it, ranking it with many other strange relations of Spirits and Phantasies, passing them all over as unworthy the relation. The Irish remember a Purgatory of a sometime Saint, called Patricke, (saith he) from whence passing to other the like fancies he concludes These dreames and flitting Monsters, I thought not good to insert in a discourse of things done, being more like to old wives Tales. Thus he, and thus many others who I spare here to repeat, having before touched them, I say did they in all ages esteeme of this Purgatory,

sex primis seculis cap. 21. de sancto Patricio pag. 34. Bellarm. de script. Ecclesiæ Annus 1500. Hibernici purgatorium memoriant sancti aliquando Patricij, et Somnia & monstra volitantia quæ anilibus inanijs propria sunt rerum gestarum ordini non putavi inferenda. Albertus Krantz histor. Danic. lib. 2. cap. 24. pag. 43.

the Legends thereof, howsoever the multitude were then by a seduced and blind Devotion otherwise led.

And that in the last place I may come to that I principally ayme at, least this might be thought to be but a cause-
 lesse suspition of Imposture in some few, or at the best but an incredulitie in these authors, see how their opinions, and causes them thereunto moving gayned with others, and did after worke with the multitude also, yea with all of all sorts. Eor within *seven yeares* after *Biragus* his visiting of it, if wee make it to bee Anno *One thousand foure hundred and nintie*, wee shall finde the whole world fencible of the fraud: crying it downe, yea with the same hands pulling it downe, that before were lift up in adoration of it. For in the yeare *One thousand foure hundred nintie seven*, you have it demolished by authoritie from *Rome* the *Cleargie* and people assisting therein, and for the more solemnitic this done on *S. Patrickes* day. Which we finde in the *Irish Annales* of *Ulster* in these words. *P. The Denne of S. Patrickes Purgatory in Logh-deerg was in that yeare* (to wit one thousand foure hundred ninetie seven) *broken by the Guardian of Donnegall, and by some sent by the Bishop in the Deanrie of Loghearne by authoritie from the Pope upon S. Patrickes day in the sayd yeare. The people understanding out of the History of the Knight, and other ancient Bookes, that this was not the Purgatory which Patricke had from God, although the people resorted from it.*

Out of which may be more than probably conjectured, that before this Cave there hath beene *One* more, or rather more than *One* of this kinde demolished, like *Hydra's heads* the cutting off of one being the reviving of another. Which may yet further discover the Imposture: For if this were not that Cave which Patricke had from God. We would know whether there were one before it that was the true? If so; how came that to vanish into nothing? If it were taken away as this is, the reason may be as probable that it was a counterfeite aswell as this:

R

and

q Ualm purga-
 dōna pōpāis ap
 loc deapō do-
 bñpīeadh an blid-
 ghain jin le gair-
 oian buin na
 ngall agur le
 luct jonay eap.
 baig andeagan-
 caic loca heipne
 ahudapay an pā-
 ya im pōsl pōpā-
 is na blī apna-
 tūfegh do dāc ar
 roian an pōpōe.
 7 ar yeantab-
 nūb eile nāc ap
 hī roin an pōp-
 eadōp fūāp pā-
 opūis o hīa go
 do bāpā cāc ag
 gnaclīagh uarbe.
Ex Annalibus
Ultoniensibus
MSS. ad ann.
Dom. 1497.

and all as truly of *S. Patrickes* erection, as any of them. And if all be such, or at the least if wee must with this uncertaintie receive them, what cause have wee with greater assurance to entertayne those vaine *Legends* and foolish dreames, going beyond all reason, or common sense?

Neyther was the indiscretion of the Framers of those Fables (I suppose) any small cause of this discoverie. For in the hiltory of *Owen the Knight*, as that also of the *Spanish Viscount*, and of others sayd to be of the ancient sort, they over confidently reporting a *subterranean passage to be out of the Cave into Purgatory, Hell, and Paradise*, and that said to be so many hundreds of yeares before: after ages finding not the realitie hereof, had good cause to suspect out of those histories and ancient Bookes, as they are called: *The present Cave* not to be that which *Saint Patrick* had from God: *Lombard* called it, a horrible gulfe, and bottomlesse pit. *Thyraw* describeth it to be, a round place, within whose secret and winding passages were heard weeping, waylings, and lamentable voyces: like as credible tradition, and many not ignoble Authors doe report, (saith he) of which *Simon Mayolus* also a *Neapolitan Bishop* writing of Caves and great gaps in the earth, he ranketh this with the chiefest; *Then* is (saith he) another most deepe gaping, that famous Cave in Ireland, which before wee leave off, wee will remember, when *S. Patrick* did preach to the Irish, and could not convert them by miracles, neyther by threatnings of future paines: Or promises of future blisse, God by his prayers intreated, shewed him a place of a wonderfull and unsearchable profunditie, through which a passage leadeth into Par-

q Horribilis vorago sine abyssus. *Petrus Lombardus* d. Con. de regno Hiber. r Circulus intra cujus ambitum hiatus ingens aspectu horribilis, per cujus occultos & sinuosos meatus, luctus & ejularus & lamentabiles voces audiebatur, sicut traditio fidelis multiq; non ignobiles authores referunt. *Thyraw* discurs. *Panegyricus* de miracul. *S. Patrick*.

Est & alius hiatus profundissimus sic nuncupare velimus Antrum celebratissimum in Hibernia, de quo meminisse liber antequam hinc abeamus. Cum sanctus Patricius predicaret Hibernis, nec eos per miracula, nec per comminationem futurarum punarum, nec per promissa celestium gaudiorum possit convertere, Deus per ejus preces locum indicavit mirabili hiatu ac profunditate inscrutabili, per quem in purgatorium descenditur. *Simon Mayolus* diebus suis *Canicularibus* col. 15. de Antris & hiatusibus, 242. 337.

gator

gatory. This I say, and such like discourses with this great confidence delivered, howsoever they carry terrour to keepe backe (if possible it might bee) any from being too quicke-sighted, or desirous through curiositie to Try *this vast profunditie*, yet could it not but in time lay open; when none in that age could so speake of it, as formerly, but that it might justly be suspected, not to be the place so much spoken off, and if it be not the same, justly deserving to be so (as it was) demolished.

And if thus it fared with *that Purgatory*, not to goe higher, what shall we thinke of *this late upstart*, the ruines whereof are yet fresh in our owne memory, which hath occasioned this our discourse? A place carrying the name of the *same Founder*, and by the cunning relators imposed on us, as if it had been the same, which was said to be of the *first Election*; neither is it lesse beleev'd by the ignorant: surely if we looke after the first rising of it, we shall finde it as obscure as was the *original* of *that first Purgatory*, were it not that we have this generall aime left us, that after the yeare *One thousand foure hundred ninety seven* it must have sprung up, that is about 142. yeares since, men sleeping as formerly, and the place neglected, and as it is solitarily seated, so fitter for any impostor in time convenient to appeare, when the memory of the former were somewhat worne out, which how much it hath gained we have seene; the glory of this last being little inferior, in their relations, to the *first*: we have seen the concourse of the people to this, nothing short, if not greater, supposing that to be true which we have heard delivered of it; and notwithstanding the last dissolution thereof, it therein laying it selfe open to all men most evidently, not to be that place which it is pretended to be; yet is the desire of the people (being not yet rightly informed of the reasons) bent unto it.

For all the *Exceptions* taken to the former, stand in their full strength against this latter. If it be questioned

ned whether or no this be the same place, which was said to be shewed to S. Patrick by God? it will be found (howsoever others must not know so much) that it is a *Quære* so intricate, as that it standeth yet undetermined among the learnedest Writers of it, and some of them despaire ever of knowing of it. Let us here one of them, and that one of the most diligent searchers of it. His words are these, *It is thirdly to be noted, that some are of opinion that the Cave or Pit shewed by Christ our Lord to S. Patrick, is either unknown, or not to be seen: or at the least that it is not the same into which Pilgrims goe, and wherein they are shut up foure and twenty houres, but that either it lyeth hid underneath, or is distant some few paces from it. So out of antient Tradition hath it been told me by the R. John Gamnhey (or Gaffne) Abbat of Leathra, and Iohn mac Kegan a Priest of seventy yeares of age, others thinke that the place is altogether unknowne. And that it shall not appeare to men but in the end of the world: That as the ancient Hebrewes report of Sepulchre of Moses, and of the Arke of the testament before the returne from Babylon, so we should thinke of this Pit. And this is by Tornius Mulchonry, one addicted to the study of Antiquity, and one well stricken in yeares, said to be the opinion of F. Eugenius Duffe of the Order of S. Francis. How great uncertainties? where the place is, is not knowne, saith one: or if it be knowne, yet it is not now visible; neither shall be, to the end of the world, saith another: howsoever that now frequented is not it, saith a third. How then doth our Author satisfie himselfe*

Tertio notandum nonnullos opinari ipsum antrum seu patetū sancto Patricio à Christo Domino ostensum vel incognitum esse & in conspicabilem, vel saltem non eundem esse quem peregrini ineunt, cū in specu excluduntur ad horas 24. sed vel subitus delitescere, vel paucis deinde passibus distare. Ita ex veteri traditione retulit nobis R.D. Iohannes Gameus Abbas de Leathra, & Iohannes Furnus mac Kegan

facerdos septuagenarius. Alij opinati sunt ignorari p̄nitus locum, nec apparitum hominibus nisi in fine sæculi, ut de sepulchro Moyſis veteres Hæbræi, & de Arca Testamenti ante regressum à Babylone. Sic de hoc puteo sentiendum esse. Atque hanc opinionem Patri Eugenio Duffo ex instituto sancti Francisci vulgatę pietatis viro, me audiente tribuebat Toninus Mulchonrius rei antiquarię ex officio deditus, & ipse dierum perantiquus. Rath. apud Thom. Mess. de Purgatorio sancti Patricij cap. 1. num. 25. pag. 93.

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in this diversitie of opinions? Heare him, *u* *Whether that relation of Duffe, Gamnhey, Conry, Kegan, and others be true, (which yet is not that which is most received) for my part I will not now conclude on either side. But grave men say, that we ought not rashly to leave the common opinion and perswasion which all assent unto. That this Cave which in the Island of Loughderrg is seen, and shut up in a low vault is the true place, where the Pit is which we seeke. You see how he will not say any thing against the Vulgar opinion, that this is that place; so will he not conclude against them that hold the contrary, how blindly therefore are the Ignorant sort of people led with a certaine perswasion that this, and no other, is the very place. And for all triall by the History of the Knight, and other Ancient Relations in that kinde, it is now out of use, for (as it is confessed) there is nothing in this Purgatory certaine: and as for those subterraneall passages, we are as farre to seek for them here, as in the former demolished Purgatory: the matter is to our hands confessed, * That in our dayes, and in the farthest of mans memory, the bottom of the Cave was levelled, and made even with the other part of the earth. Yet (saith Roth) when the place was first, made it was deeper. But how doth that appeare? It is the Tradition of some of the Elders, and how commeth it to be altered? It was raised by directions of the Bishops, it may be, of the Diocese; And with the consent of the Apostolicall Sea. To which adde out of the Margent. The pavement or floore of the Purgatory was made up by authority from the Pope. Where the cunning of these men is to be observed, who to conceale the former destruction of the former Cave done by authority from the Pope, and by the Bishop of the Diocese doe make the Popes act to be a Command onely for the levelling of the ground, and taking away the passage into the lower*

u *Si vera sit Duffij, Gamnhey, Conrij, Keganij, & aliorum de hoc relatio, quorum tamen minus recepta sententia est, de re ipsa in alterutram partem nihil nunc statuo, nec temere putant recedendum iri graves à communiori opinione & perswasione.*

** Nostri diebus & ab omnium longissimā memoriā fundus speluncę complanatus est & reliquæ terræ æquatus. Sed in prima ejus institutione profundior erat, ut traditio est, quorundam seniorum Paulatim enim est elevatus sanctis Episcopis, & annuente sede apostolica. Et in Margine: Pavimentum Purgatorij elevatum auctoritate Papæ. Roth. apud Messing. de Purgatorio sancti Patricij cap. 2. num. 28. & pag. 96.*

Purgatory, which why he should doe, I cannot easily imagine, if the matter were of that consequence as we have been borne in hand it was : unlesse he feared that the great merit of that Pilgrimage might hinder the *Mart* of his *Indulgences*. But how miserable these shifts be; who seeth not? there is nothing here to give any certainty of the place, or the pretended merits of it; and yet must this be still a secret to the people; they must be told that this is the very place appointed by S. *Patrick*, from whose time even untill now it had continued : That the frequenting of it is beyond all degrees meritorious, for which no labour, watching, fasting or paine is to bee refused, as wee have shewed to bee used in the latter Pilgrimages. Pitty it is so great zeale should be so misguided for the gaining a few, nay not a few pence into private purses.

Considering therefore the grossenes of this Superstition, and the blindness by which so many poore soules were seduced, it suited well with the *wisdom* of our *state* to looke more narrowly into the matter, and to take away the occasion of so great an error. I speake nothing, how dangerous in *point of state* it might be to permit such frequent meetings in such a place. But in the former respects, to take away the ground of so many errors at once, as it argued the care of the *Government*, both of the estates and soules of the people; so in the pulling downe of all there was no new thing done, nothing but what was before by themselves in the same case practised, as was before shewed.

I will therefore here insert an *Historicall Relation* of the manner and proceedings therein, by an Abstract thereof taken out of the *Councell booke* of this Kingdome, that after-Ages may not be surprized with another *Purgatory*, starting up they know not how, as formerly, and thereby men be deluded with reports, of I know not what Antiquity. The words out of the *Records* are these.

The

The State observing the popish Superstitions used at *S. Patricks Purgatory* to grow an insufferable height did by their Letters of the 21. of *May* 1632. directed to the Lo. Balfoure, Sr. *William Stuart*, and others, require them to seize it, and to make fast the doores and entrance into it, hoping that that might take away the continuance of the abuse there.

To these Letters Sir William Stuart returneth (*June*) 8. 1632. *Answer to this effect.*

To the Right Honorable A D A M Lord
Viscount of *ELY*, Lord Chancellor, and
RICHARD Earle of *CORKE*,
Lords Iustices of this Kingdome,
and to the Lords, and others of his
Majesties Honourble Privie
COUNCELL.

Right Honorable.

I Have received a Coppy of a Letter sent by my Lord Balfoure, directed to his Lordship my selfe & others, for seizing unto his Majesties use *S. Patricks Purgatory*, and his Lordship appointed me to meete him neare the Lough the fifth day of this month, whither I accordingly came, and staid in the comfortlesse place almost two dayes and one night, none coming. And then I got intelligence, that the Abbot, Priests and Fryars, which were in the Island, had gotten knowledge of your Lordships directions: whereupon in the night time they stole out of the Island in a boat, which at the least would carry 40. persons. Whereupon

upon I sent to search for the said Boate, which was found
and brought unto me. And perceiving that none
therest mentioned in your Lordships Letters were like
ly to come, and being confident that you would take it
good part, that I should rather upon such occasion vary
from your directions, than leave your intentions unper-
formed. I caused to land some men upon a little Island
where Fryars doe inhabit neare unto the other Island
which is called S. Patrickes Purgatory, where I found
foure hundred seventy one persons doing such fooleries
is not to be imagined could be done among Christians
a taste whereof your Lordship may perceive by this in-
closed description. All the foresaid number of persons
I have caused to be put safe to shore: which was done
without any kinde of violence: For seeing the Priests
and Fryars had left the Island; and carryed with them
all manner of Provision and goods that therein was, the
people were willing and desirous to be put on shore. The
which being done, I did cause the Boate, which was the
safeguarde of the Island to be drawne on shore, and deli-
vered the same unto the friends and servants of the
Master Magrath, unto whom the Boate, Island and
Countrie doth belong, and told them that it was by
your Lordships directions, that the same should not bee me-
led withall, nor the Island any more frequented until
his Majesties pleasure were further knowne; And that
your Lordships would signifie the same more at large.
things being thus fairely done, I hope your Lordships
will not dislike that I adventured my selfe alone to do
that which was trusted unto me and others. And I am
well assured if I had slipt that occasion, your intentions
should not have beene executed. So humbly desiring

be excused for what is done amisse, I take leave, and will
ever remaine.

Your Lordships ready and
humble servant.

William Stuart.

September 13. 1632. An Order is made by the
Lords Iustices and Councell, for the demoli-
shing of the place in these words.

By the Lords Iustices and Councell.

Adam Loftus Canc. R. Corke.

FOrasmuch as the frequent and publike resort of
people in great numbers to that place or Island cal-
led S. Patrickes Purgatory, there performing
superstitious ceremonies, pilgrimages, and offerings,
is so extreamely abusive and superstitious, as is not fit to
be endured. We therefore taking the same into our due
Consideration, and foreseeing that albeit there may be a
seeming cessation there for a time from those abuses and
superstitions, in regard they observe the State to resent
the same: Yet many times the seduced people will secret-
ly finde opportunitie to resort thither, and so by stealths
continue those superstitious abuses, while the place stan-
deth as now it doth. We have therefore adjudged it the
best and fittest meanes to prevent and wholly take away
the continuance of that abuse hereafter, that the place be
defaced

defaced and utterly demolished. And therefore We do hereby order and resolve that Letters shall be dispatched from this Board unto the Reverend Father in God the Lord Bishop of Clogher, Sir Iohn Dunbarre high Sheriffe of the County of Fermanagh, Edward Tarleton Esquier, high Sheriffe of the Countie of Donnegall, Edward Archdale, and Leonard Bleverhasset Esquier, and Archbald Areskon Clarke, or any three or more of them, whereof the said Lord Bishop, or Sir Iohn Dunbarre, or Edward Tarleton shall be alwayes one. Requiring and authorising them, or any three or more of them as aforesaid: by or before the third day of December next, to cause the Chappell and the Irish houses now situate in that Island which is called S. Patrickes Purgatory, all the buildings, pavements, walls, workes, foundations, Circles, Caves, Cels, and Vaults thereof of lime or stone or otherwise, to be broken downe, defaced and utterly demolished. And that also called S. Patrickes Bed, as also that Rocke or stone standing in the water, there having a clift in it, which (as is vainely said) S. Patrick made kneeling at his prayers: And also that stone covered there with water which hath the print of a mans foot, & which (as the seduced people do beleewe) S. Patrick made with standing thereupon; and likewise all other things there, whereunto those superstitious people have used to goe in pilgrimage: And that they cause all the stones to be thrown into the Lough, or water wherein the Island standeth, saving onely such of the stones of the said Chappell as Iames mac Gragh Esquier, the Proprieter of the Land will forthwith carry cleere out of the Island, and make use of in some other place. We doe also order that the same

James

James mac Gragh shall forthwith enter into Bond, to the Clerk of the Councell for his Majesties use in the summe of one thousand pounds English with condition to beare all the charges necessary, for the performing of all that by this Order is required to be done, and to be personally present at the seeing of it done and not to suffer any interruption or impediment to be given thereunto. And that such of the stones of the Chappell as the said James shall carry out, shall not at any time hereafter during his life be againe returned to that Island. And that he shall from time to time take order, that no person or persons be admitted at any time hereafter during his life with his permission or knowledge, or privily to goe into that Island or place called S. Patrickes purgatory, to the end to say Masse there, or to performe any pilgrimage, offerings, or any other superstitious Ceremonies there. And that he shall suffer no Boate to bee kept there to passe to or from the said Island. And that during his life there shall not be any conventions there of Iesuits, Fryars, priests, Nuns, or any other superstitious Orders of the popish pretended Cleargie, that the said mac Gragh shall be able to prevent, which Bond being so entered into; the Sargeant at Armes in whose custodie the said mac Gragh now remayneth is upon Certificate hereof from the Clerke of the Councell to release the said mac Gragh he paying his due fees. For which a copy of this Order attested by the Clerke of the Councell shall be his warrant. Dated the 13. of Sept. 1632.

Charles Wilmot.
Roger Ranelagh.
Iohn King.

Thom. Baltinglasse.
William Parsons.
Thom. Rotheram.

Of the execution wherof the Lord Bishop of Clogher
chiefe of the Commissioners gave this follow-
ing account by his Letters dated Octob. 31. 1632.
directed To the most Reverend Father in God
JAMES Lord Archbishop of Ardmagh, Primate
and Metropolitane of all Ireland, his Grace.

The Lord Bishop
of Clogher's Let-
ter to the Lord
Primate, Octob.
31. 1632.

Most Reverend & my Most honoured Lord; Your
grace like enough may be desirous to know what
is don touching the demolishing of S. Patrick's
purgatorie, required by the Lords Iustices and Coun-
cell to be done by me, and some other joynt Commissioners
with me. May it please your Grace then, The next day
after I tooke my leave of your selfe at Ardmagh, I sent
the Coppy of the Lords Iustices and Councils Letter
with the Order and Commission to every one of my fellow
Commissioners, and appointed our Randevouze at the
Towne next Lough-derge the 25. day of this instant
October.

From them I received answer, that they might not
come alone, but could get none to accompany them, or any
labourer or tooles upon any tearmes: And that an hun-
dred men were not able to execute the Commission in
fortnight; notwithstanding whereof, I required them
again to keepe the day, and assured them howsoever that
I my selfe would be present, and accordingly I came to
the place appointed the 24. day, with some twenty able
men in my company well armed: and brought with us
sorts of tooles fitting for the service.

If I had not come so appointed, we had returned without
effecting any thing: For the high Sheriffe of Down
negall came not at the day. The high Sheriffe of Far-
managh

managh on the other side came no better accompanied, than with one serving man; and shewed himselfe altogether unwilling, and refused to enter the Island. I had many discouragements my selfe. For first I was forced on a rainy day, on a bleake place without any shelter to horse or man, three houres before we could have the Boate. The winde in the meane time did rise, and there was none could take in hand to guide the Boate through dangerous rockes lying betweene the maine and the Island. Againe we were certified that we might be hardly put to it for fault of victuals, if we tooke them not in with our selves: for the winde would sometimes blow ten dayes together so strong, that no Boate durst venture to goe out or in; not withstanding all which discouragements, I adventured to goe in without victuals, and stayd in the Island till the service was done.

The first thing I searched diligently after, was the Cave, wherein I remembred your Grace enjoyned me to digge to the very foundations, and leave no corner unsought, and so I did: I caused to digge about it on all sides, till I came to the Rocke, but found no appearance of any secret passage, eyther to the Chappell or to the Lough: neyther would the nature of the ground suffer it, in a word this Cave was a poore beggerly hole, made with some stones, layd together with mens hands without any great Art: and after covered with Earth, such as husbandmen make to keepe a few Hogs from the raine.

When I could finde nothing there, I undermined the Chappell, which was well covered with shingles, and brought all downe together. Then wee brake downe the Circles and Saints Beds, which were like so many Cole-pits, and so pulled downe some great Irish houses. Thus

when I had defaced all saving one Irish house: I came out of the Island my selfe, & left one halfe of my men behind to pull that downe also so soone as they should see me landed, not sooner; lest if by a storme we were driven backe, wee might want a place to shelter us.

The countrie people expected that S. Patricke would have wrought some miracle, but thanks be to God none of my Company received any other harme than the bad wayes, broken cawties, and the dangerous going in a little Boate: Yet our comfort is, wee effected that for which we came thither, which was more than was expected could be done in so short a time, which hath wonderfully displeased them who were bewitched with these fooleries. But that I doe not much stand upon, in regard I have obeyed the Command of the State, and punctually also done what your Grace did enioyne: whose directions I shall be ever ready to follow, and shall ever remaine.

Clogher Octob.
31. Ann. 1632

Your Graces most affe-

ctionate in all duty.

James Clogher.

Here then we see the truth of those relations of men passing through this Cave into Purgatory, Hell, and Paradise: See how much the report of the Viscount (of which before) deserveth credit, That in the Cave the ground was unsound and shaking, that it seemed unable to beare a man; and that therefore he slept backe, fearing to fall into some unexpected depth and abyffe. Whereas the place is Rockie not Boggie. If this be not the same place, why are men borne in hand that it is? And if it be, what is become of this deepe Cave? to speake nothing of the other fancies and imaginations. But blessed be God, who hath thus brought to light these works of darknesse: So that all the world may now see in what blindnesse men were all this while. And what cause there is of that great boast of Lombard, describing the manner of that pilgrimage, being from former times unto these dayes continued, and now of many used; so as the English Governours neyther could vnder it, neyther durst they violate the place, saith he, which was written the same yeare that this purgatory was demolished by the State: But wee see, they both durst doe it, and did doe it: And what did they doe in so doing then, what was before done by themselves and the Papall Authority?

So that if we would now send O Sullivan thither, he would bee I suppose better informed, who before would have us goe thither for satisfying of our selves of the Truth of the thing, It is apparant how ridiculous they are who doe rather deride S. Patrickes Purgatory, than seeke to reforme their judgements by going thither to see it. Who also may here receive an answer for his question before propounded to us, What the reason should bee why of late layes the State of this Kingdome placed a guard for hindring a passage into this purgatorie? It was not to suppress the truth, as he vainely dreameth; but as the proceeding of the State therein expresseth it selfe to take away the insufferable height unto which the superstitions thereof did rise: a superstition drawne on by so grosse an Imposture, that

o Et hæcquidẽ ratio agendar pœnitentiæ in hoc loco, uti olim frequentera, ita & interea semper continuata, etiam hodie multis est in usu. Adeo ut præfati Angli, nec possint eos impedire, nec locum illum violare ausint. Petrus Lomb. bib. Com de rez. bib. (edit. Lovan. 1632.) cap. 20. pag. 277.

P Satis liquet eos ridiculos esse, qui malunt D. Patricij purgatorium ridere quam causâ cognoscendi veri adire. Phil. O Sull. Patr. dec. cad. lib. 9. cap. 9. pag. 277. q Ibid. pag. 110. cited before in the Epist. Dedicat. ad lit. c.

that the like hath not been scene. The justnesse thereof
of the action is most apparant unto all.

Thus have we enquired after the *Beginning*, *Progress*
and *End* of this *Purgatory*, wherein it will not be
gether unworthy our observation to consider that as
of *Salery*, the first writer of this so strange a *Fable*
therein deluded by *Florentianus* his Tutor, then *Bishop*
Clogher, in whose Diocese the place stood: So by mean
of another *Bishop* of the same *See*, was it demolished
directions from *Rome* Anno 1497. as before. And
again this last time by a third, and the now present
Bishop of *Clogher* quite defaced Anno 1632. by
Command from the State. So that at the last,
we have found the *End*, although
we could not the *beginning*
of this *Saint Patrickes*
Purgatory.

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THE REMARKABLE *Ms. 986*

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LONDON: *859. h. 24*
2

WITH

The Reason why the Bishops, Jesuits,
Papists, Cavaliers, and Arminians, refused to
bee there.

ALSO,

The Order and Manner of the Fui
nerall, and the severall Songs for that purpose
appointed.



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1643.